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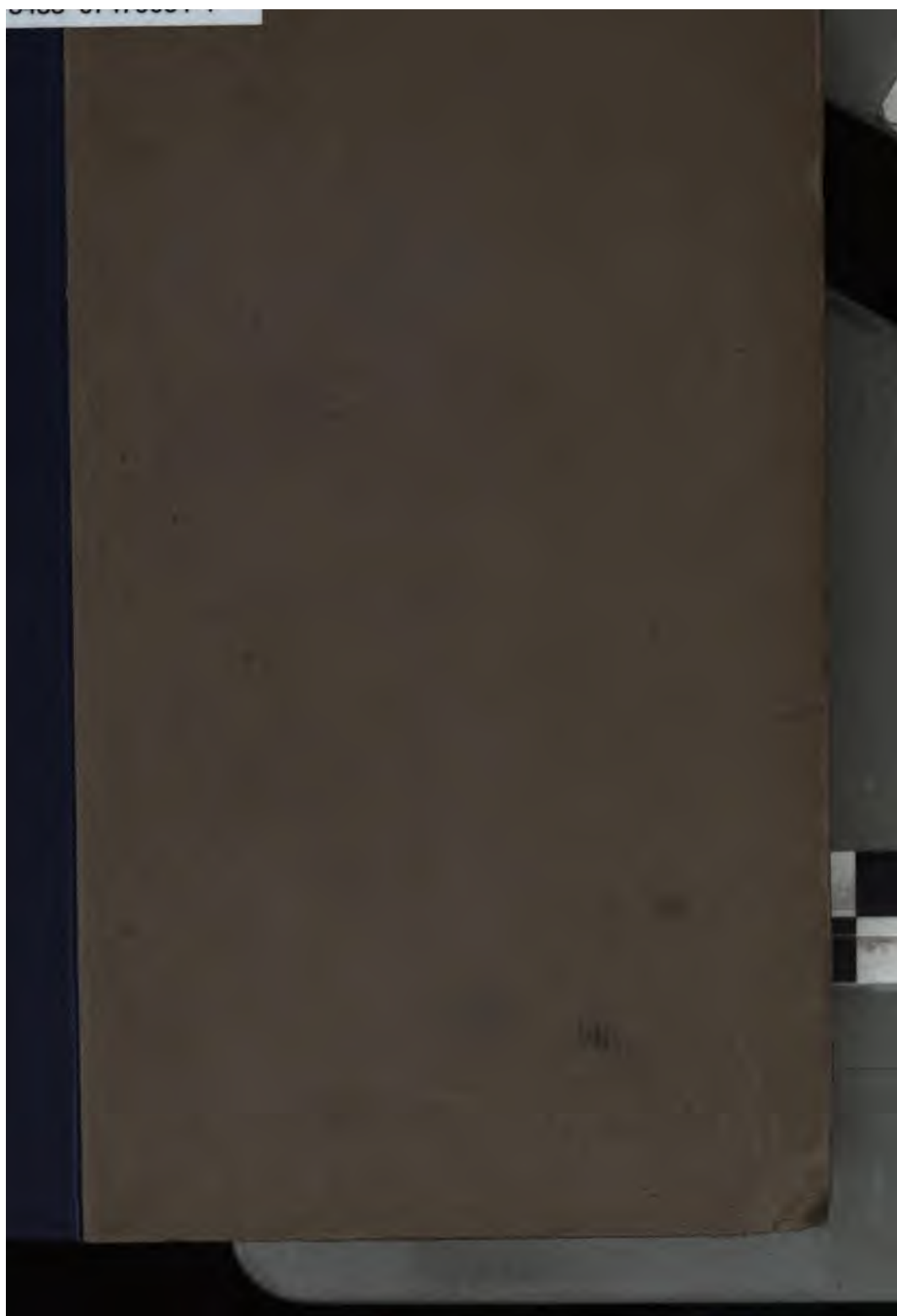
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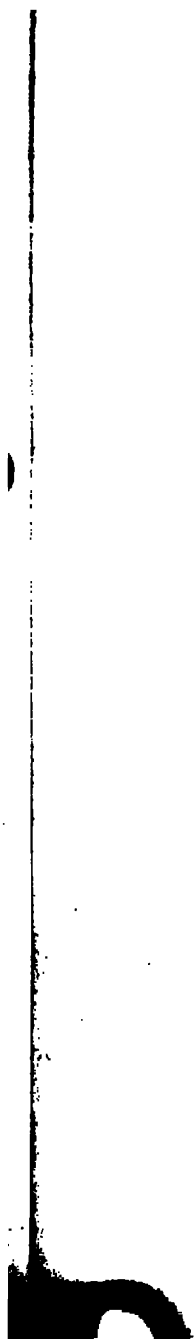
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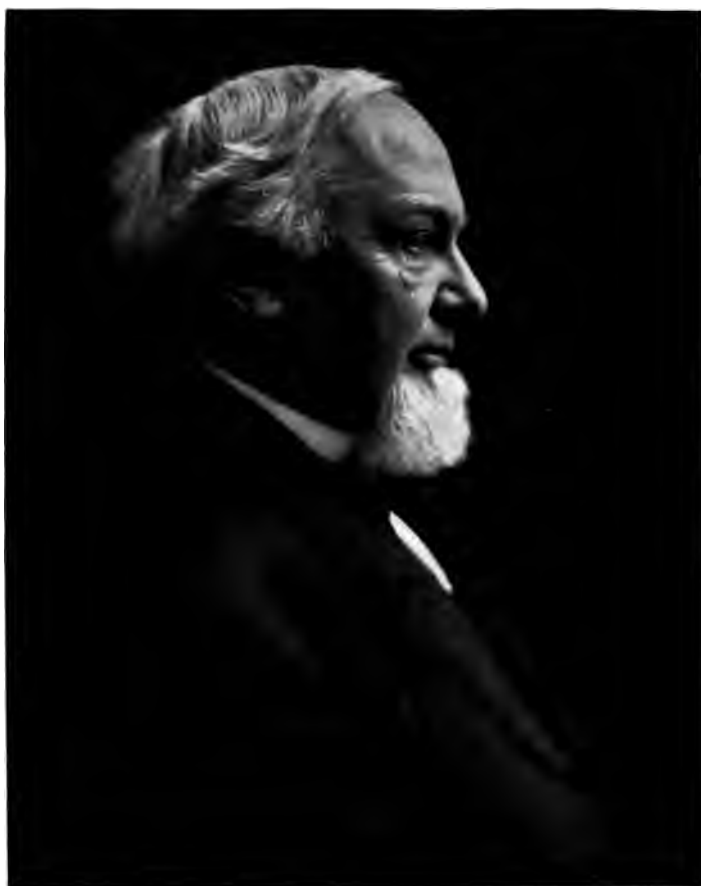












*Henry A Buttz*

# Henry Anson Buttz

## HIS BOOK

Lectures, Essays, Sermons,  
Exegetical Notes

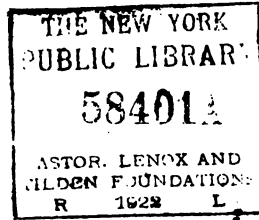
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# CONTENTS

PAGE

## PART III. BACCALAUREATE SERMONS

SAINT PAUL A WITNESS TO THE FACT OF CHRIST'S RESURREC- TION.....	253
JOHN WESLEY AND SAINT PAUL.....	277
THE CHURCH THE PILLAR AND GROUND OF THE TRUTH.....	310
THE MODERN MINISTER'S DEBT TO THE GREEKS AND TO THE BARBARIANS.....	335

## PART IV. EXEGETICAL NOTES

PROLOGUES TO PAUL'S EPISTLES.....	361
I. To the Romans.	
II. To First and Second Corinthians.	
III. To the Galatians.	
IV. To the Ephesians.	
NOTES ON THE SERMON ON THE MOUNT.....	379
PAUL'S EXPOSITION OF CHRISTIANITY: SELECTED NOTES ON THE EPISTLE TO THE ROMANS.....	422
<i>The Opening Argument.</i> Romans 1. 14-3. 26.	
<i>The Blessed Results of Justification by Faith.</i> Romans 5. 1-11.	
<i>Adam and Christ the Heads of Humanity.</i> Romans 5. 12-21.	
<i>Paul's Mysticism.</i> Romans 6. 1-23.	
<i>Paul's Answer to an Important Question, "Is the Law         Sin?"</i> Romans 7. 7-12.	
<i>The Search for the Fundamentals.</i> Romans 8. 1-9.	





## ILLUSTRATIONS

	FACING PAGE
FRONTISPIECE: THE BELOVED DISCIPLE.....	
By permission of the Artist, Mr. William S. Parker.	
THE WRITER CONDUCTING FOR TWENTY-FIVE YEARS THE ITINERANTS' CLUB IN THE METHODIST REVIEW....	310
FACSIMILE FROM NOTE-BOOK OF SERMON PREACHED AT WOOD- BRIDGE, N. J., THANKSGIVING, 1861.....	361
THE PRESIDENT AS HE GOES TO HIS LAST BACCALAUREATE IN THE SEMINARY CHAPEL.....	422
THE VIGOROUS PRESIDENT EMERITUS AS CAUGHT BY THE CAMERA OF HIS SUCCESSOR.....	452
THE TEACHER TAKES LEAVE OF HIS LECTURE ROOM.....	480



**PART III**  
**BACCALAUREATE SERMONS**



## **"SAINT PAUL A WITNESS TO THE HISTORIC FACT OF CHRIST'S RESURRECTION"**

**Text:** "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."—*1 Corinthians 15. 1-4.*

**T**HE text which I have chosen for this occasion is from the fifteenth chapter of Paul's first letter to the Corinthians. It is a chapter which for sublimity of sentiment, for the transcendent themes of which it treats, for the cogency of its argument, and for its influence upon the universal Church of Christ is, I believe, unsurpassed and without a parallel in the literature of the world, ancient or modern. It is well for us to remember that this letter of Saint Paul stands unchallenged as to its genuineness. It is the consenting judgment of the critical world, that we have here the exact words in which Paul communicated it to the Corinthian church. The text and the occasion at once supply my subject:

Paul, an authoritative witness to the great fact of historical Christianity, the resurrection of our Lord Jesus Christ, which the church universal celebrates to-day.

This Epistle was written from Ephesus, near the close of Paul's three years' residence in that city, in answer to questions which had been addressed to him on important matters which had greatly disturbed the church in Corinth. But the most important question was that concerning the resurrection. Paul's reply is found in this chapter. If all the rest of this Epistle were lost, this chapter alone, which has sustained the faith and comforted and cheered the people of God through all the Christian centuries, would remain as a proof of Paul's matchless genius and of his divine inspiration.

Of this part of the Epistle from which my text is taken, Dean Stanley has said that "it contains the earliest specimen of what may be called the creed of the early church. In one sense, indeed, it differs from what is properly called a creed, which was the name applied, not to what new converts were taught, but what they professed at their conversion. . . . But the value of the present passage is that it gives us a sample of the exact form of the oral teaching of the apostle." It also contains an answer to that important question constantly asked by thought-

ful people, "What is Christianity, and how can it be proved?" Christianity is not, as some suppose, a mere system of abstract principles or rules of right growing out of the religious development of the centuries, but a record of great historic facts of which Christ is the center. Paul presents in the text two of these great facts, the crucifixion and resurrection of Jesus Christ, and proceeds to establish by indubitable witnesses the historic certainty that Christ rose from the dead.

Paul here states that at the period of his writing this letter, less than thirty years after Christ's resurrection, such was the accepted faith of the church. His language is very strong. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, wherein also ye stand; by which also ye are saved." He also tells them clearly what the doctrine was which he received and which they had accepted; how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures.

It is the duty and the privilege of each generation of Christians to examine afresh the foundations of the faith and see whether the changing conditions of thought and life have affected their stability. Mr. Martineau in his plea for philosophical studies happily says, "It is the thirst



for fresh truth, which can alone retain the old; and the intellect, not less than the character, will not even hold its own when it ceases to pray and to aspire." Let us then inquire whether the testimony which Paul offers to this great fact appeals to us in the opening of the twentieth century as it did to the Christians of the first century.

That Paul believed that Christ rose from the dead the third day is distinctly affirmed in this text. Baur, a keen hostile critic, declared that he could not conceive of the conversion of Paul unless he had believed in the resurrection of Christ. The conviction of Paul is of the utmost value to us, for if we are convinced that he is a credible witness, we have settled the question of the truth of Christianity, so far as we are concerned, for all coming time. If these great historic facts, the life, the crucifixion, and the resurrection, were true then, they are true still. I purpose to discuss, not the testimony but the testifier; not the evidence, but the witness. There are three ways by which we reach certitude concerning historical events. The first method is personal observation and investigation. This is no longer possible. The second is the investigation of records and monuments of the time when the events are supposed to have taken place. The third method is by the examination

## PAUL WITNESS TO RESURRECTION 257

of competent witnesses. It is this last method which I purpose to employ at this time. I propose to offer the apostle Paul as a competent witness to the great central facts of Christianity, and for our present purpose, the great fact of the resurrection of our Lord and Saviour Jesus Christ.

I lay down the following canons of testimony, which, if found to apply to any witness, render his testimony impregnable.

1. The first canon of an authoritative witness is this: that the witness shall be near enough, in time and place, to the facts of which he speaks to give accurate testimony concerning them. In other words, he must be a contemporary witness. Apply this then to the testimony of Paul. He was born at Tarsus within the first decade of the Christian era. He was probably about twenty-five years old when Jesus entered upon his ministry. When a young man he pursued his studies at Jerusalem under the celebrated rabbi Gamaliel. He may have been a resident of Jerusalem at the time when these great events in Christ's life took place. These were the stirring questions in the Jewish Church and, indeed, in the whole nation, and a thoroughly trained Jew, as Paul was, could not fail to be deeply affected by them and to investigate thoroughly the condition of things at that time. (Only about a quarter of a century after Christ's resurrection

he wrote the first Epistle to the Corinthians, where he refers to these great historical facts of Christianity.) When you take into consideration Paul's early Jewish training, which would naturally interest him in all that pertained to the Jewish Church, his sojourn at Jerusalem, where the facts of Christianity attracted great attention, his being a contemporary of the Saviour, his contact with all the great movements of his time, you cannot fail to conclude that he lived near enough to the time and place of these events to give an accurate testimony on the facts of the case. Among all the men of that time no one would be less likely to pass unchallenged statements of fact which were so subversive not only of the views of that age and people, but which had no support among the cultivated people of that time. The life and crucifixion and resurrection of Christ were alike opposed to Hellenic culture and to Jewish expectation.

2. The second canon of an authoritative witness is this: that his prejudices, if any, shall not be in favor of the side for which he gives testimony, and if they are on the opposite side his evidence is proportionately stronger. The intolerance of his age and people was markedly manifest in the case of Jesus of Nazareth. His lowly birth and his spiritual kingdom were not in accord with their expectations of the coming

Messiah. Hence in the crucial hour it was they who cried, "Not this man, but Barabbas." "They slew the Holy One and the Just, and desired a murderer to be granted unto them." Paul inherited these prejudices against the Prince of Peace. This is shown in the fact that he was standing by at Stephen's martyrdom and "consenting unto his death." He offered himself as a willing instrument for the destruction of the infant church. It was his own hatred and bigotry that prompted his mission. He went to the chief priests and desired letters of authority to bring Syrian Christians bound unto Jerusalem. He was no half-hearted emissary; he was a self-chosen antagonist of Christ and his disciples.

In the Epistle to the Galatians he says of himself that he was persecuting the Church of God and ravaging it. Even after his conversion the disciples received him with amazement and dread. It did not seem possible to them that so bitter a foe could become a disciple of Jesus. When the Lord directed Ananias to visit Paul, Ananias was astonished and said: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name." But God told him: "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings,

and the children of Israel." Then Ananias went and met Paul. Afterward Paul essayed to join himself to the disciples in Jerusalem, but they were afraid of him and did not believe that he was a disciple, and Barnabas found it necessary to explain the history of his conversion in order to assure them that he whom they regarded as an adversary was now their friend and champion. Paul never ceased to regret with bitterness this period of his hostility to Christ. He said, "I am the least of all the apostles. . . . because I persecuted the church of God."

3. Another canon of an authoritative witness is: if any undue or unusual influences shall appear to have controlled or biased his judgment, the witness shall have time to modify or retract the views formed by them. Here we confess that there was an extraordinary influence, or at least a controlling one, that molded the opinions and conduct of the great apostle. We will not here argue concerning the precise nature of that influence, since that discussion is foreign to our present purpose. The statement in the history is that when he was on his way to Damascus to carry into execution his hostile purpose, "suddenly there shined round about him a light from heaven, and he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" This wonderful arrest led to

## PAUL WITNESS TO RESURRECTION 261

the conversion of Paul, an event which has made a lasting and profound impression on the history of the world.

Vaughan says: "It is impossible to conceive of a man less disposed to Christianity. Every prejudice, every opinion, every habit was in antagonism to it." It would require a great amount of evidence to convince such a man. This evidence he claims that he had. The bigoted Jew becomes the broad, loving Christian—the persecuting zealot a loving follower of Jesus. This extraordinary transformation was effected in a manner which to the ordinary reader must be regarded as miraculous. Suppose, however, we regard that marvelous occurrence as a "visionary picture drawn from his own spirit" (Tübingen School), the difficulty is simply transferred, not removed. Nor are we better off if, with some, we suppose it was a flash of lightning, for it was evidently noon and the extent of the light makes the supposition impossible. The important consideration is that this influence was enduring: it never left him. Visions, ecstasies, however wonderful their effects for the time, ultimately cease to exert their influence. A few weeks, months, or at most years, and they are either forgotten or cease to be elements of power over men. You have seen persons swayed, as it were, by some sudden, powerful influence as suddenly

return to their former position, or as suddenly swayed in the opposite direction. The pendulum carried too far by some abnormal force soon returns with similar and often equal force too far in the other direction. An influence that has no permanent power and life expires with the first breath of opposition. But Paul lived on for thirty years, and the transaction of that hour and the wonderful appearance on the way to Damascus never ceased to affect him. He moved forward on a plane so grand and with a consecration so complete that now, when eighteen centuries have passed away, he is still the most marvelous power in the history of the church.

4. Another canon of an authoritative witness is: the permanence and depth of his beliefs shall be shown by such tests as shall leave no doubt of his integrity in holding them. Suffering for one's own faith is not a necessary proof of its correctness, but is a proof of the sincerity of the one who suffers for it. Great and protracted suffering is not undergone by one who holds his beliefs lightly. No greater tests have ever been applied to any man than were applied to Paul. The picture which he draws of his own suffering in 2 Cor. 11. 23-30 is historically one of the grandest ever written:

"Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in

stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

A careful study of this passage will reveal every kind of suffering to which human nature is exposed. There was intense pain, intense anguish of soul, false brethren causing him the deepest sorrows, a care of all the churches, a sense of personal weakness which was only endurable because of his consciousness of divine strength. He gloried in his infirmities because they demonstrated the power of Christ. He kept his faith even in the walls of a prison whose doors he knew might open any day to bring him to his death.

5. The last canon of an authoritative witness which I shall mention is: that the natural and



acquired intellectual powers of the witness shall be such as to commend his judgment and his statements to thoughtful men and women. Here we are on ground of great importance. The historic facts which Paul believed have been questioned, but the character and ability of the apostle never. The bitterest antagonists of his faith have conceded the grandeur and intellectual superiority of the man. In him were combined logic, sublimity, force, learning. The centuries as they have come and gone have studied his writings. Few men are better known to the world than he. His writings stand forth, the acknowledged masterpieces of the human intellect. To-day if a man could be found in any institution of learning who could infallibly interpret his writings, all the students of the Christian world would gather at his feet waiting his instructions. The highest attainment of modern minds is to interpret what Paul wrote more than eighteen centuries ago. It is this man of vast learning, of acute intellect, of resistless logic, of poetic fervency, this man whom all men delight to honor, who says at the close of his life, "I know whom I have believed." Notice my point: it is that the combination of all these qualities in a witness renders his testimony impregnable and worthy of entire confidence.

This one witness, then, carries to my mind a

firm conviction of the truth of the statement in the text, "The third day he rose again from the dead." The most of our beliefs are based on the testimony of others. There is but little truth we know of ourselves alone. If what we have learned from or through others were obliterated from our minds, we should be indeed ignorant. In fact, there are some things which we believe most thoroughly that we could only know through others. I would rather take the testimony of some persons than my own. Who does not give more attention to the opinions of his lawyer or physician on points on which they are qualified to judge than his own? There is great power in good testimony. Sir Joshua Reynolds, a celebrated artist, once went to a store where a man had paintings to sell. Looking over a number, he asked the price of one of them. He was told, twenty guineas. "You mean twenty pence," said Sir Joshua. The man answered, "It was twenty pence this morning, but since Sir Joshua Reynolds has deigned to ask the price and to look at it all the world will think it worth twenty guineas."

Against the testimony of the whole unbelieving world to-day I place the testimony of a single man, the apostle Paul. He is not alone, for a multitude corroborate his statements. If inspired, as we believe, the testimony is abso-

lutely impregnable; if not inspired, the logical conclusion is irresistible; that he knew whom he had believed. He carried with him the certainty of the great facts of the gospel. In his case as a witness concerning these great events we challenge the world to produce his equal. May I repeat that every element of a great witness is present in him? No one since his time has had so many opportunities to know. He lived in the very shadow of the great events concerning which he gives testimony. No one was less liable to be deceived than Paul. His keen mind penetrated the deepest recesses of thought, and the only possible view of his belief is that the facts were fully established and carried complete conviction to his intellect as well as to his heart.

No witness has ever had more claims to belief on the ground of personal character. His integrity has never been questioned, and his piety is undoubted. To raise a cavil against the moral sublimity of his life is a stretch of moral obliquity which his bitterest foes have never dared to attempt.

There have been none who have ever suffered more for their faith than he. The story of his labors and suffering has for centuries melted the hearts of men. It is the voice of Christendom that no man greater in intellect, in heart, and in life than the apostle Paul has ever appeared in

the world. And yet this man gives the most abundant testimony to his faith in Christ's resurrection.

With such a witness, who can hesitate, who, I ask, can investigate these great truths as Paul did? I am willing to believe what Paul believed, I am glad to say that I believe because he believed.

But Paul does not rest his case with the statement of what he himself believed. He is not satisfied merely with giving his testimony, that the third day Christ rose from the dead. This great issue has been raised and he must meet it. The fate of Christianity is at stake. The resurrection is an objective fact, and must be established by objective testimony. He reminds them of others besides himself who had seen Christ after his resurrection and recognized him. The first of those witnesses whom he presents is Peter—Peter, who in answer to the question of Jesus addressed to the apostles at Cæsarea Philippi, "Whom say ye that I am?" replied, "Thou art the Christ, the Son of the living God." It is said that our Saviour, on leaving Nazareth, resided for a time at Peter's house at Capernaum. It was Peter who was with our Lord at the transfiguration and had such close intimacy with him. It was Peter who, in the moment of weakness, denied his Lord but who afterward died for him. It was Peter to whom our Lord early appeared

after his resurrection. "The Lord is risen indeed and hath appeared unto Simon." Surely, here was a witness that must appeal to all.

Then there were "The Twelve," the name of the apostolic band. Two occasions are mentioned after Christ's resurrection when he met with the apostolic company. At the first, Thomas, the honest doubter, was absent; but at the second he was present. At the second meeting Jesus turned to the doubting Thomas and said, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas recognized that he was the risen Jesus, and said with joyous wonder, "My Lord and my God."

Then he appeared to "about five hundred brethren at once, of whom the greater part remain until now but some have fallen asleep." Pause for a moment and try to grasp the full import of this appearance. This appearance was probably in Galilee (Matt. 28. 16), where he had many followers. The news of his resurrection had got abroad, and when Christ returned to Galilee after his resurrection more than five hundred met him and knew him. Just think of the time when this epistle was written, twenty-seven years after his resurrection, while the majority of the five hundred were still living and could testify!

## PAUL WITNESS TO RESURRECTION 269

More than fifty years have passed since our Civil War. Suppose that some one should declare that there had never been a civil war. What a multitude of veterans scarred by the strife of the long ago would say there was such a war! "We know it, because we were there!" Paul makes this declaration at the time when multitudes were still living to whom he could appeal.

Then he appeared to James, chief of the apostolic council at Jerusalem, famous in the history of the church as having formulated the apostolic decrees at the time of the great council, who wrote his great Epistle of James and who was called James, the Just. Paul declares that James saw Christ after his resurrection and knew him. Then, again, we are told a second time that he appeared to all the apostles. But of all these witnesses the last is for our purpose the most important, "Last of all he was seen of me also." How pathetic this appeal! "To me, who had once been his bitter enemy, whom I wanted to put to death, to me he appeared after his resurrection: I saw him myself alive." This appearance to which Paul refers here was that one on the way to Damascus. Its impression never left him; time and again when called to defend himself against his accusers, he answered, "I was on the way to Damascus." What was the nature of that appearance? There is no uncertainty in

the language: "He was seen of me also." It was evidently something real which had impressed him so powerfully, for it revolutionized his faith and his life.

The latest and, I believe, the true view is that Paul had seen Jesus personally and that the sight had made an indelible impression on him. Ramsay, one of our foremost authorities on the subject, states that "Paul describes himself as a witness that Jesus was living quite in the same way in which he describes Peter and the rest as witnesses."

Here Paul rests his case. He might have summoned John and the women who visited the tomb and found it empty. But he gives you a list of the chief men who had every reason and every opportunity to know the facts and states without reserve, that they had seen Jesus alive after he had risen from the dead.

This argument of the apostle has been studied with great care by the foes as well as the friends of Christianity and the Christian world believes that as the argument for the resurrection of Christ it is complete and unanswerable. In this connection I would remind you that the witnesses that Paul mentioned here are Peter, James, and the apostolic band who were alive at the time this letter was written and able to answer, if Paul had in any way misrepresented them. A

distinguished jurist was asked to give his opinion on this argument, and after careful investigation he said to the inquirer, "If you appeared before me sitting as a judge, and had furnished this amount of evidence, no more and no less, I would say your case is proven." This letter was addressed to a church of culture, deeply interested in this question of the resurrection, and which would at once have denied it, if any incorrect statement had been made.

The immediate influence of the resurrection on the conduct of the disciples attests the absoluteness of their belief in it. Before that time they had been timid, uncertain; all at once they become bold, vigorous, aggressive. They walk amid storms and conflict with the air of conquerors. They go to persecution and death as cheerfully as victors to their triumph. The only possible explanation of this change is that they had seen their risen Lord.

The influence of Christ's resurrection upon the world attests its truthfulness. One well qualified to judge, Dean Vaughan, has said that "infidelity itself does not deny that, from that faith of a few common men in the fact of the resurrection, results followed of which it is no exaggeration to say that they have affected the history of the world, that they have formed and reformed characters, that they have introduced



new modes of thought and life, that they have quietly revolutionized politics and morals, that they have covered the face of the earth with institutions of charity and piety." There is a great monument to this event with us to-day, the Christian Sabbath. How came this day about? It is a standing monument of the resurrection of Jesus Christ. This Sabbath day is our Easter festival. It goes back to remote antiquity, soon after the resurrection of our Lord, and is a public attestation, borne down to us through the ages, that Jesus Christ rose from the dead.

The centuries have not unsettled the faith of the church in this great historic event, and it is to-day the mighty pillar in the great Christian edifice. It affirms the possibility of all other miracles, for this miracle being granted, all the other miracles are possible. Christ's resurrection, then, perpetually demonstrates the truth of our holy Christianity. This, then, is the point at which the warfare for Christianity must be won, if won at all. It will never be overthrown if its enemies cannot carry this fortress. Nothing is won by our foes while we possess this citadel.

My dear young brethren, this doctrine of Christ's resurrection is the citadel of our Christian hopes. It is not mine to say those final words which belong to our honored and beloved

President. But I charge you with all the intensity of my nature, to guard that citadel; at all hazards, *guard that citadel*. Do not worry if the antagonists of the faith capture some minor outworks—they are but temporary; but defend the citadel to the last, and victory will come and the high hopes of humanity will be preserved. Mighty men have guarded it in the past. Differing in minor things, at this point they stand together. Augustine and Calvin, Bishop Butler, Jonathan Edwards and John Wesley—these princes of the human intellect and heart have defended it. Christianity has conquered by its strong men and strong women, and such are still guarding it. Their trust is in God. The call of to-day is for men of mighty faith and perfect consecration.

We know not what trials of faith may await us, but I pray and believe that when the call of duty comes you will not be found wanting. With this great fundamental truth and others so vitally related to it believed, proclaimed, and lived, you shall be successful ministers of the everlasting gospel. If you are uncertain and vacillating you will be like mariners tossed on the rolling ocean, without chart or compass, not knowing what shores your vessel may reach.

Dean Stanley tells us of a tradition found in one of the old Latin hymns that Paul at one time visited the tomb of Virgil and when he

looked upon it, he wept. The words are, "Led to the Mausoleum of Maro, he [Paul] poured upon it a flood of bitter tears. 'How great,' said he, 'would I have made thee, if I had found thee alive, greatest of poets!'"

If the tradition of Paul's visit to the tomb of Virgil could be accepted as a fact, we might well imagine the conversation which took place between the great pagan poet and the great apostle. If they had met in life, it would not be long before Paul would introduce the name of his Master and Lord Jesus Christ. He would tell of his holy incarnation, of his manger birth, of his sinless life; he would repeat to him the Sermon on the Mount and the other teachings of Christ which would be new to the great pagan; he would tell him how he healed the sick, how he raised the dead, how he touched with healing grace the outcasts, how he wept with the sorrowing sisters at the tomb of Lazarus, and then he would tell him of the sorrows of Gethsemane and how he was crucified on Calvary.

At this point Virgil would probably interrupt Paul and say, "Did they crucify such a good man?" "Yes," Paul would answer, "although the judge declared him innocent, they crucified him between two thieves. But he suffered voluntarily, because it was the only way to save sinners and make them holy." Paul then would tell

him, perhaps, that the Christ was laid in the grave and that he rose from the dead the third day. The pagan would rejoin, that was impossible; no one had ever been known to rise from the dead, and Paul would have replied, "He was God as well as man, and by his own power he was restored to life." If Virgil still had persisted in his incredulity, Paul would have answered, "I saw him myself after he had risen from the dead; I was on the way to Damascus to destroy him and his followers when I saw him, and he spoke to me and said, 'Saul, Saul, why persecutest thou me?'" What effect the conversation would have had upon the great poet, I know not, but if Paul really had met Virgil another star would probably have been placed in the Master's crown.

Christ has risen from the dead and become the first fruits of them that slept. Ring out, then, all Easter bells, Christ is risen; tell the world the wondrous story, Christ is risen. Death does not end all; Christ is risen. Man was not made for death, but for life, even eternal life. Life and immortality have been brought to light through the gospel. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent"; and over all are written the majestic words of our divine Lord, "I am the resurrection and the life: he

that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

We cannot forget that while we are celebrating this Easter day in peace, many of the nations of the world are bleeding in a strife that staggers humanity. Shall we not pray that there might flash upon all the nations of the earth to-day the appearance of our risen Lord, and that they might hear his loving voice, "Peace I leave with you, my peace I give unto you"?

. . . . .

Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

## JOHN WESLEY AND SAINT PAUL

“Be ye followers of me, even as I also am of Christ.”—

*1 Cor. 11. 1.*

**T**HERE are distinctions of type in the world of men as well as in the realm of physical nature. It is common to separate men into classes, according to their physical, mental, and moral characteristics; not that each one belongs exclusively to any one class, but, taken as a whole, he represents a certain type of thought and action. In the early part of this letter the apostle deprecates the parties that had arisen in the Corinthian church, which bore the names of Paul, Apollos, and Cephas. Each one of these, however, represented a type of thinking current among many who were disciples of Christ. So in successive periods of history these representative types of thought and life are expressed by the names of the men who have best illustrated them. In the history of the church all great Christian leaders have refused to claim original authority for themselves and have recognized Christ as their Master. The great apostle Paul himself is no exception. He says in the text: “Be ye followers of me, even as I also am of Christ.”

I have chosen this text in order to bring to

your attention a modern apostle whose name just now is on the lips of all Methodists throughout the world. On the 17th of June two hundred years will have passed since John Wesley was born. In a study of the life of John Wesley I have been greatly impressed with the likeness which he bore to the great apostle to the Gentiles, and this impression has led to the discussion which I purpose to offer at this time. Let it be borne in mind, however, that Paul was God's inspired messenger to convey his doctrines to the world and was the authoritative expounder and formulator of the teachings of Jesus Christ. John Wesley laid no claim to such high inspiration. While we recognize him to have been raised up for a great purpose, he was at the same time a disciple of Paul and followed him as he followed Christ.

I purpose a brief comparison of John Wesley with Saint Paul, not in the way of exhaustive analysis or profound historical investigation, but to state some points of harmony between these two remarkable men who have so profoundly affected the welfare of mankind. I have chosen this method of discussion because accurate knowledge is most easily gained by both comparison and contrast.

They were not contemporaries, but lived seven-teen hundred years apart in connection with

## JOHN WESLEY AND SAINT PAUL 279

different eras of civilization, yet alike in the great object of their lives—the salvation and elevation of humanity. Saint Paul is recognized by the whole Protestant Church as the expounder of her doctrine of ethics. Wesley is recognized as the founder of a great movement, which has belted the earth and influenced millions. By comparing Wesley with Saint Paul we are enabled the more accurately to determine the value of the teaching and work of the apostle of Methodism.

We may well consider, then, some points of resemblance between these two leaders in the Church of Christ.

Paul and Wesley were both small in physical stature. Of Paul's personal appearance we have only conjecture founded upon his own modest statements and upon tradition. It was said of him that "his bodily presence is weak, and his speech contemptible" (2 Cor. 10. 10).

Mr. Lewin states the tradition concerning Paul on this point. He says: "It seems to be certain that Saint Paul's stature was short, if not diminutive; that his head was bald, and his face bearded, and that his expression, even if deformed in some measure by ophthalmia, yet reflected something of the soul."

Mr. Hampsen in his *Memoirs* gives a description of Mr. Wesley's person, etc., which I presume is correct:



"The figure of Mr. Wesley was remarkable. His stature was of the lowest. His habit of body in every period of life the reverse of corpulent and expressive of strict temperance and continual exercise. His face for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye, the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever found in one of his years. Many who have been greatly prejudiced against him have been known to change their opinions the moment they were introduced into his presence.

"His aspect had a strange character of acuteness and penetration. In dress he was a pattern of neatness and simplicity. A narrow plaited stock, a coat with a small upright collar, no buckle at his knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolical.

"His attitude in the pulpit was graceful and easy, his action calm and natural, yet pleasing and expressive; his voice not loud, but clear and manly; his style neat, simple, perspicuous, and admirably adapted to the capacity of his hearers."

Paul and Wesley were each born in a church which prided itself on its traditional heritage and from which dissent meant estrangement and isolation. Paul was born in the old Jewish church,

and he might well have been pardoned if a glow of honest pride came over his features when he thought of his own ancestral lineage and the historic glory of Judaism. Listen to his declaration in Phil. 3. 5: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." This characterization has been justly held to demonstrate his claim to be a pure Jew. He was neither a heathen nor a son of Ishmael nor a proselyte. He belonged to no renegade tribe, but to the ever-faithful tribe of Benjamin. Besides, he belonged to the most rigid of the Jewish sects, the Pharisees. How fearful was the penalty for becoming a Christian was shown by his own bitterness in his early years, and especially by his mission to Damascus to destroy the infant church. How nobly Paul accepted the penalty for becoming a follower of Christ! "What things were gain to me, those I counted loss for Christ. Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Similar was the position of John Wesley. He was born in the communion of the Church of England. His father, the Rev. Samuel Wesley, was rector of the church at Epworth. The service of the English Church was familiar to him from his childhood. The voice of his father as

he recited its magnificent ritual, and his noble mother, who was deeply devoted to the church and who by her instructions had led him in right ways, made that church in his view most beautiful and tender. The church into which he was born was the result of the reformation under Henry the Eighth. It inherited the traditions of the old Roman Church and was unwilling to tolerate dissent from its teachings or methods. Into the Church of England, at that time especially hostile to innovations, John Wesley was born. His father had "imbibed strong prejudices against the Dissenters and lashed them from the pulpit and the press." I mention this to show the similarity of these distinguished men on this point.

Another point of similarity between John Wesley and Saint Paul is that both were men of fine natural parts and extended training. It is safe to assume that, natural capacity and other general and special qualities being equal, the man who has the best training will be able to accomplish the most for the world. It was providentially ordained that these two men, who were to impress the world so widely, should have first been prepared by the most careful training known to their time and country. Paul was born at Tarsus, a center of learning. He was educated as a Jew, and hence we may learn what was the character

of his training. Canon Farrar describes it as involving the following particulars (see Vol. I, pp. 44-47): "At five he began the study of the Bible with his parents, at ten the oral law, at thirteen he became a 'son of the commandment,' at fifteen trained in the minutiae of the law." At thirteen it was customary to enter the school of some great rabbi, and Paul entered the school of Gamaliel at Jerusalem. He evidently spoke Greek, Aramaic, and Hebrew. At Tarsus, where he was born, was a noted Greek university. He thus combined the best training of Oriental and Occidental civilization. In his culture Athens and Jerusalem, the centers of the world's richest attainment, met.

Similar in quality and quantity was the training of John Wesley. His father was a clergyman of high attainments and scholarship. This is shown by some literary work of high character, in which he sought the cooperation of his son John. The venerable rector at his death was busy with a critical work upon the book of Job, and his last letter to his son, dated January 31, 1735, was with reference to his aid in securing cuts to illustrate it. Scholarship was part of the family possession; for there were few families where devotion to it was more deeply diffused than in the Wesley family. But scholarship is not an inheritance; each person must work it

out for himself. This John Wesley did. He entered Charter House School and afterward Christ Church, Oxford, one of the most noted colleges of that celebrated university. Indeed, in his university life he was distinguished as a writer, and some of his verses show no ordinary capacity as a poet. He was very proficient in the classics: Latin and Greek authors were among his chosen studies. He understood Hebrew and read the Scriptures in their original tongues. He was also proficient in mathematics and the chief modern languages. He was a master of philosophy, and the controversies which he carried on showed that his learning was at once accurate and profound. The rich stores of learning, linguistic, philosophic, and scientific, which John Wesley enjoyed must be considered when we propose an accurate estimate of the forces which contributed to his wonderful career. Thus again we find John Wesley in circumstances similar to those of Saint Paul before he entered upon his active ministry. From such environments, we turn to consider some points in which Wesley was evidently inspired by Paul, for no one familiar with the life of Wesley can doubt that he drew a large part of his inspiration from the great apostle to the Gentiles.

Both Paul and Wesley left the ordinary routine of church life and became active evangelistic

laborers. They had caught from Christ the sentiment uttered a few years ago by the distinguished professor of Greek in Scotland, the venerable Dr. Blackie: "Let Greek die; let philosophy die; but let humanity live."

Paul's commission was a world-wide one. When Ananias, though commanded by the Lord to visit Paul in Damascus, was afraid to go because of Paul's hostility to Christ, the Lord announced to him the breadth of Paul's mission. "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9. 15). He went to the regions beyond. Immediately after his conversion he left the theocratic dominions and preached in Arabia the Christ whom once he had attempted to destroy. To recount his labors as an evangelist would be to record his life. Three missionary journeys are recorded of him, and tradition places his death in a heathen city, at the hands of heathen rulers. From his conversion until his death his itinerant labors were unceasing.

Wesley, even before the full consciousness of his commission, was filled with missionary zeal, and went to the then wilds of Georgia in our own country, where he suffered great hardships for the Master's sake. One of the most important periods of Wesley's life was when he was called to decide whether he would accept the rectory at

Epworth as the successor of his father or go forward in his mission, as he supposed, among the students of Oxford University. The correspondence on the subject between his father and himself is one of the most interesting of his life. His father pleads for the thousands who need him, the danger of his church falling into the hands of those who could not feed the flock of Christ, the unanimous and hearty wish of the church. Even his brother Charles, the poet of the Wesleyan era, joined in entreaty and urged him to receive the rectory of Epworth as his father's successor, as the call of God. But to all this John replied that his duty was in the continuance of his course of life, and that he could be more useful at Oxford than anywhere else. But he soon found himself cut loose from Oxford and almost unconsciously beginning a course of itinerant labors which ended only with his life. Thus these two men began and closed their Christian careers as itinerant preachers.

Further, both these great souls lived in close communion with God, and Wesley in his doctrine followed the teachings of Paul. No one will question the close communion of Paul with the Lord. "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven.

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12. 2-4). His fellowship with Christ was sublimely beautiful. What closeness of relationship is indicated in the words, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"! His fellowship was indeed with the Father and with the Son and with the Holy Ghost, whom he so constantly glorified.

Wesley too lived in a heavenly atmosphere. His soul longed for God as its complete rest. This is shown by his early study of spiritual books. There was in his early life the air of the cloister about him, perhaps in excess. He courted solitude and preferred to live apart from the world. He studied with much interest Thomas à Kempis' *Imitation of Christ*, a book which, though the outcome of the cloister and breathing its atmosphere, is yet a great devotional work and is not worn out. Wesley was also fond of the works of William Law and it was this type of reading which gave him a decided leaning toward mysticism.

In all his life he walked close with God. Dr. Coke for months resided under the same roof, and for weeks he was with Mr. Wesley daily, twenty-two hours out of the twenty-four. The first hour of the morning was always given to prayer and meditation. Fletcher says of him that his mind was always bent on God.



Wesley also was in harmony with Saint Paul in receiving his gospel as a message from God. Says the apostle, "For I delivered unto you first of all that which I also received" (1 Cor. 15. 3). "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1. 11-12). Wesley as a teacher of religion did not invent a gospel, but accepted it as given in the Word of God. That word was his final appeal on matters of faith and practice. It will be an evil day for the Church of Christ and for the cause of righteousness in the earth when any other book is accepted as a ground of belief, or when its authority is diminished. Hear Wesley's own words: "To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought I am a creature of a day, passing through life as an arrow through the air; I am a spirit come from God and returning to God, just hovering over the great gulf. But a few minutes hence, I am no more seen; I drop into an unchangeable eternity. I want to know one thing: the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O! give me that book! At any price give me the Book of

God! I have it: here is knowledge enough for me. Let me be—*homo unius libri*—a man of one book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read his book for this end: to find the way to heaven. Is there a doubt concerning what I read? Does anything appear dark or intricate? I lift up my heart to the Father of light. Lord, is it not thy word, 'If any man lack wisdom, let him ask of God'? Thou 'givest liberally and upbraidest not.' Thou hast said if any be willing to do thy will, he 'shall know.' I am willing to do; let me know thy will. I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby they being dead yet speak. And what I thus learn that I teach."

A subject of much importance presents itself at this point. All the reformers of modern times have claimed Paul as their teacher. Paul has dominated largely the formulated theological thought of the world for eighteen centuries; and properly so, for he is the great expounder of the teachings of Christ.

There has, however, been a sentiment, not

expressed, but tacitly assumed, that Wesley was not a genuine disciple of Paul: that his views would hardly square with parts of the Epistle to the Romans, and that, somehow, he taught a salvation by works and not by faith, the true Pauline doctrine, which he urges so elaborately first in Galatians and afterward in Romans.

When Wesley arose there were magnificent cathedrals and orthodox doctrines, but the doctrines were only dead formulas; they were destitute of spiritual life. Wesley did not attempt a new doctrine, but he proposed making the doctrine alive—alive in experience and alive in practical life. Wesley received the doctrines of Paul and gave them life. Wherever there is spiritual life there is the essence of the Wesleyan movement.

I will not enter into an extended discussion of the great theological controversies of that time. They were very sharp and very unpleasant. Wesley was denounced as heretic and a deceiver, one who led the people astray by false doctrines. I think it will suffice to say that the time has now come when the best interpreters of Paul agree that John Wesley very accurately represented, in his type of piety and his form of doctrine, the teachings of the great apostle to the Gentiles.

Paul was a man of great literary activity, and

left monuments of his industry and learning. In this respect also Wesley resembled him. It is uncommon to find extensive evangelical labors united with productive scholarship; and yet enough instances abound to show us that this has been the case. Jonathan Edwards, active as a pastor and later as a missionary to the Indians, produced an amount of theological writings which was marvelous. So too, John Calvin, an administrator of public affairs, has left many works whose influence still abides. I need not remind you that Paul wrote a large part of what is now called the New Testament. More than one fourth of this part of our sacred writings is from his pen. His epistles are the glory of the Christian Church. His matchless letters have been the study of the centuries and will remain so.

Turn now for a moment to John Wesley. A catalogue of his literary productions would number more than one hundred and would cover a wide range of topics. His most labored work was a treatise on original sin and his commentaries on the New Testament are well worthy the study of the modern student. He also wrote on natural philosophy, ecclesiastical history, politics, hymns, and divinity in general. He may be studied as a model of perspicuous and vigorous English. When we take into consideration the wonderful personal labors of Wesley we can

scarcely believe that the voluminous works which came from his pen were the results, not of leisure hours (for he never had any), but of time saved amidst his extended and varied labors.

Wesley and Paul were both great ecclesiastical statesmen. It is not our habit to think of Paul as the administrator of a great religious movement; but such he doubtless was. A study of his life exhibits not only great actions, but great powers in the management of affairs. He not only did good as he passed from place to place preaching the gospel, but he directed the movements of others with marvelous wisdom. How wisely he chose the centers of his ecclesiastical operation! Antioch, Ephesus, Corinth, Athens, Rome, were points which he visited and from which he guided the infant church. How wise he was in the selection of his fellow laborers! What choice disciples in Timothy and Titus! How he watched over them and directed their movements! What wise pastoral letters he wrote them! His letters to Titus and Timothy still live as the choicest advices for young preachers. He kept in communication by letter with the churches which he had planted, and his letters to those churches have been the providential teachings of God to all the centuries, even to us. The smallest as well as the greatest matters claimed his attention. He gave himself with

great earnestness to the correction of the errors and healing the divisions in the Corinthian church; and he does not hesitate to write a letter to Philemon in behalf of his slave, Onesimus, now a brother in the Lord. Great statesmanship consists in discerning what should be done and having the skill and ability to accomplish it. Hence the churches he established in the great centers, so that, when Paul closed his earthly life, his work for Christ had belted the great centers of thought and influence for the world.

Wesley, too, had a purpose like Paul's, and he too had the concentration and power and skill to execute it. He said, "The world is my parish." He proposed to win the world for Christ. The ecclesiastical statesmanship of John Wesley is everywhere conceded. With careful eye he watched every means of accomplishing his task. He did not adopt field preaching hastily. Whitefield anticipated him by preaching February 7, 1739, at Kingswood to two hundred colliers on the brow of the hill. On his second visit he preached to two thousand, on the third to from four to five thousand, and often the numbers increased to ten, fifteen, and twenty thousand. Wesley's hesitation is shown in his own words. Whitefield had preached at Bristol in a public garden, and desiring to preach in other parts of England, urged Wesley to go to Bristol to carry

on his work. Wesley went but hesitated whether he too should preach in the open air. He says, "I could scarcely reconcile myself at first to this strange way of preaching in the fields, having been in all my life (till very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin, if it had not been done in a church." His calling to save men was "stronger than his prejudices," and on the second of April he preached on grounds near Bristol to three thousand souls.

To discuss at length John Wesley as a statesman is not necessary. His arranging the hours of his public service so that they should not interfere with those of the Established Church; his recommendation to his converts to attend the sacraments of the church, his choice of helpers, when but little help came from the Church of England; his founding of Kingswood school; his providing for a successor for himself; his founding an independent church here, while he did not formally separate himself from the Church of England. Those who adhered to him and labored with him, acknowledging him as a leader, attest his ability for leadership. Coke and Asbury, Fletcher and Charles Wesley would not have followed a lead almost autocratic of any but a great as well as a good man. He, like Napoleon, had power to hold to himself great leaders. Like

Paul, he knew how to deal with men, for he was a Christian gentleman. Paul became all things to all men, that by all means he might save some. His salutations and the close of his epistles are models of courtesy.

Wesley's tact was exquisite. In the supplement to Dr. Coke's journal, page 19, there is related an incident of Wesley's courtesy at dinner. At one time, when the clergyman of the parish was present, as all seemed to expect it, Wesley said grace. After saying it, he turned to the minister and said, "Sir, you may now perceive one inconvenience to which we are subjected; by being very old, we must sometimes submit to do what may seem improper. Pardon me therefore for thus usurping your office." Macaulay says of him that he had talents for government not inferior to those of Richelieu.

Wesley, like Paul, suffered wonderfully for the faith he had espoused. What a record of suffering was that of Paul! I need not recite them. They are the household history of the church of Christ. His life was passed in the midst of storms:

Persecution at Damascus (Acts 9. 19-26).

Hellenists at Jerusalem (Acts 9. 30; Gal. 1. 20).

At Ephesus (Acts 20. 19; 2 Cor. 1. 8).

Last visit to Jerusalem (Acts 24. 1).

Plot to put him to death (Acts 23. 23-25).




His own statement is more graphic than any I could furnish (2 Cor. 11. 23-30) and is so familiar that I need not recite it.

Wesley was not spared either in labor or in suffering. The records of his persecutions by the mobs and by the very church for which he was giving his life, would almost fill volumes. Those in high positions and the dregs of society joined together to persecute this man of God. To recite accounts is but to recite history with which you are familiar. One or two incidents will illustrate both the character of the antagonism to him and also the dignity of his own character. At Wednesbury (Wedgewood, p. 272) he preached October 20, 1743. After preaching he went to a friend's house. When he learned that a mob had beset the house, he called for no help, but quietly prayed in the family for God to disperse the mob. As if in answer to the prayer, the mob dispersed in about half an hour. Soon, however, the mob reassembled. They again surrounded the house and shouted: "Bring out the minister! We will have the minister!" Wesley determined to hear them. He requested to see the ring-leader of the mob, and he was obeyed as exactly as if he had been the commander of an army. After a few sentences the lion became a lamb. He then went to the mob and asked them what they wanted of him. "We want you to go to the

justice's," said they. "With all my heart," said Wesley; and he soon brought the mob to his side. They still insisted on taking him to the justice, about two miles in the rain and darkness. The magistrate, who had apparently favored the rioters before, now wished to prevent them. He desired them to carry Mr. Wesley back. His son asked the rioters, "What is the matter?" "Why, an it please you," shouted one of the mob, "they sing psalms all day and make folks rise at five in the morning." They were advised to go home and be quiet, and the riot was apparently at an end. But, after all, it was not ended. Someone advised that he be taken to another justice, so they went to the door of Mr. Persehouse, a justice of the peace at Walsall. The excuse given at the door that the justice was in bed showed his indifference to Mr. Wesley. Baffled a second time, about fifty persons of the mob formed a guard to conduct John Wesley back to Wednesbury. Soon, however, another mob gathered and attacked Mr. Wesley and the guard and scattered them and carried him off. It was an awful time. The historian says: "The dark night, the fierce, hellish cries, the rush of a fiery mob, beneath whose feet he would, if he had once fallen, been trampled to death in a moment" are all outlined by him for the reader. Wesley tried to address them, but to little pur-

pose. Amid these shrieking, furious savages he was hurried from one end of the town to the other. His guides hurried and dragged him down a steep hill, slippery with wet coal dust. Yet he, a small man, was able to keep his footing against the attempts of some hundreds, tugging so hard at his clothes to throw him down that one flap was left in their hands. A man behind him aimed many blows at his head with a bludgeon, but all were turned aside by the unsteadiness of the assailant. Wesley himself, being jammed in between his conductors, was unable to move to the right or the left. Twice indeed he was struck, once with such violence that the blood gushed from his mouth, but he 'felt no more pain from the blood than if he had been touched with a straw.' Another man, rushing up to strike him, let his hand rest gently upon Wesley's abundant hair and only said, 'What soft hair he has!' There were fierce cries of 'Knock him down! Kill him at once!' Once, attempting to enter the open door of a large house, he was pulled back by the hair of his head. Wesley at length asked: 'What have I done? Which of you have I wronged in word or deed?' At length he won the leaders, and one, a prize fighter, said: 'Sir, I will spend my life for you. Follow me and not one among them shall touch a hair of your head.' At length a party having



been formed in his favor, he escaped by a private passage over a milldam."

Why should I multiply incidents? Why are bishops, priests, and people against this man? He only asks to rescue them from sin. I said he was not spared suffering or *labor*. Paul said, "In labors more abundant than they all." Hear what Wesley says of himself:

"Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I too studied it many years. Can they talk fluently on spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give their labors as well as their substance? I have labored more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation and ease. I have put my life in my hand. I have given my body to be parched up with heat, consumed with toil or weariness, or whatever God should be pleased to bring upon me. But does this make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer justify me in his sight? By no means; if the oracles of God are true, if we are still to abide by the law and the testimony, all these things though, when ennobled by faith in Christ, they are holy, just and good,

yet without it are dung and dross. This, then, I have learned, that, having nothing in or of myself to plead, I have no hope but that if I seek I shall find Christ and be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith."

Wesley, like Paul, became an exile from the church of his fathers and yet retained until his death his love for the church in whose communion he was born and reared. There are said to be three most beautiful words: "home," "mother," "heaven"; but I think "church" should be added. It is a great and crucial time when a man for conscience sake leaves the church of his ancestors and of his early love. In a sense, neither Paul nor John Wesley ever formally left the church of their ancestors, but they were the originators of new movements, which the body from whence they came did not at the time recognize. Paul's love for the Jewish Church was intense and abiding. In the ninth chapter of the Romans, he says, "I could wish myself accursed from God for my brethren," etc. He recognized the historic glory of Judaism as his glory as well; and although in their view an exile, in his own view the Christ whom he preached was the Christ the Scriptures of his fathers had foreannounced.

John Wesley also held in high regard the church

from which he came, and was never soured by ill treatment nor moved by coldness and indifference from his fidelity to the general principles of the body in which he had been reared.

Both Paul and Wesley labored without earthly compensation. Paul worked at his calling, and preached the gospel, and wrote his marvelous letters. He said, "What is my reward for preaching the gospel? That I may preach it without reward." Again Paul said: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities and to them that were with me."

John Wesley's income at the start was thirty pounds a year. He lived on twenty-eight and gave away two. When his revenues were larger, he still lived on twenty-eight and gave away the balance. His rule was, "Save all you can and give all you can." That he might give he denied himself everything save the necessities of life. In the wilds of Georgia, says Dr. Coke, he lived on milk and water and vegetables, even supporting himself and his companions by the berries that grew in the fields.

Both Paul and Wesley died in their work. Paul, outside the walls of Rome, fell by the ax-man's hand, a martyr to the gospel which he had so faithfully preached. His dying words to Timothy were, "I am now ready to be offered,

and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

I condense from the published accounts a brief description of the death of the Rev. John Wesley. Like Paul, he died in his work. Paul died a martyr under the infamous Nero; Wesley in his bed amid the lamentations of a grateful people. The scorn had changed to cheers. His constant song in the family for three months before his last sickness was that familiar one:

"Shrinking from the cold hand of death,  
I too shall gather up my feet,  
Shall soon resign this fleeting breath  
And die, my fathers' God to meet!

"O that without a lingering groan  
I may the welcome word receive!  
My body with the charge lay down,  
And cease at once to work and live."

This prayer was literally fulfilled. On the 2d of March he died; and he was busy until within a few days of his death. On the 17th of February he preached at Lambeth; the 18th, at Chelsea; the 22d, at City Road Chapel; the 23d, he preached his last discourse, from the text, "Seek ye the Lord while he may be found; call upon him while he is near."

At one time he said, "There is no need for

more than what I said at Bristol." This saying at Bristol occurred at the Conference of 1783, when he was very ill, and he and his friends thought his hour had come: "I have been reflecting on my past life. I have been wandering up and down for fifty or sixty years, endeavoring, in my poor way, to do a little good to my fellow creatures, and now it is probable that there are but a few steps between me and death, and what have I to trust to for salvation. I can see nothing which I have done or suffered that will bear looking at. I have no other plea than this: 'I the chief of sinners am, but Jesus died for me.' " And now, in his last hours, he repeats the statement of his faith. Does that not sound wonderfully like Paul's? Again he repeated, "I the chief of sinners am, but Jesus died for me." "We must be justified by faith and then go on to sanctification." Once in a low tone, "There is no way into the holiest but by the blood of Jesus."

On the first of March he began saying,

"All glory to God in the sky  
And peace upon earth be restored;  
O! Jesus, exalted on high,  
Appear our omnipotent Lord!"

Later still he said, "I want to write." When the pen was put into those hands which had written so much, which had edified and blessed the



church, he said, "I cannot." When asked what he would say, he answered, "Nothing, but that God is with us." His last utterance was, "The best of all is, God is with us"; the last word, "Farewell."

In the rear of City Road Chapel, close by the tombs of Richard Watson and Adam Clarke and the early fathers of Methodism, lies all that is mortal of the Rev. John Wesley, who was, under God, the founder of the people called Methodists. On the opposite side of the street is Bunhill Fields, where lie the remains of John Bunyan, Isaac Watts, and many of the great divines of England. Not least among the number who lie there, in influence and power, is that noble woman, the mother of the Wesleys, Susannah Wesley, whose monument is at the entrance of City Road Chapel. Two hundred years have passed since the founder of the Methodists was born; but the thousands of his followers have become millions, all of whom pronounce with reverence the name of John Wesley.

How strangely time reverses the judgments of men! The name of Wesley had before his death passed from obloquy to honor; curses had been exchanged for blessings; and to-day the church which failed to recognize his matchless services claims him as one of the brightest jewels in her crown. Conspicuous among the tablets which

record the names of England's illustrious dead, in Westminster Abbey, is the one that bears the names of John and Charles Wesley. All honor to the late broad-hearted Dean of Westminster, Dean Stanley, for this fitting recognition of highest greatness!

I will not attempt a formal outline of his character. It has received the favorable judgment of mankind. In my opinion, John Wesley caught the spirit of the primitive church more fully than any man since the days of the apostles. Luther broke the power of indulgences, gave freedom to conscience, and a revival to the doctrine of justification by faith. It was both a political and a spiritual revolution. Calvin formulated the great doctrines of the Reformation, but it was reserved for Wesley to bring the old doctrines into a new life.

Paul and Wesley have now met. Master and scholar have reached the goal for which they struggled. They have met the fate of all great reformers, first crucified, then crowned. Wesley now sits in the judgment of mankind beside the great masters of the world. Paul and John Wesley, Whitefield and Calvin, Pascal and Fénelon, Francis D'Assisi and Francis Xavier—these, and thousands of others, of whom the world was not worthy, cast their crowns before Jesus, the world's Redeemer, and cry, "Unto him that loved us, and

washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

As Methodists, let us prove worthy of our high ancestry. Let us never lose sight of our primal work to save men; let us remember that the success of the church is not in the magnificence of its temples of worship, in the size and wealth of its congregations; but the extent in which it contributes to the coming of that glorious time, "when the kingdoms of this world are become the kingdom of our Lord and his Christ."

The lessons of this subject are:

First. The duty of maintaining in the world the spirit and teachings of primitive Christianity. The world will never have a better type of Christianity than that which Christ himself gave, which Paul received from Christ, which Luther received, and which John Wesley revived among men. Every great Christian reform must be a restoration. We must ask for the "old paths," and walk therein that we may find rest for our souls. We must ask for the old doctrines—salvation by faith in Jesus Christ, the assurance of salvation by the witness of the Spirit; full salvation in Christ, here and hereafter. We must ask for the old Christian life, even the reproduction of the life of Christ among men. It is that high

ethical life, delineated so fully by Paul and expounded by Wesley, and the great leaders and teachers of Christendom. I offer no denunciations against the present. Thousands of beautiful lives are being lived, thousands of heroic and consecrated men and women are toiling in all lands for the Master. Shall we not pray that another Wesley may arise who shall be a follower of Paul, as Paul was of Christ, and arouse the church to a mighty consecration, and restore the power of primitive Christianity?

Another lesson of this subject is, "Do not be discouraged at small beginnings." All great work has its origin in some quiet corner or in some apparently obscure movement. Two incidents abundantly illustrate this subject. When Paul on the way to Damascus heard the Master's voice, saying, "Saul, Saul, why persecutest thou me?" his heart was touched and the vision of his ascended Lord transformed his life. That was the day of Paul's conversion. It has been well said that no event in history, save those connected with our Lord himself, has so affected for good the destinies of mankind as the conversion of Saint Paul. The assurance of salvation given to John Wesley on the 24th of May, 1738, when he was thirty-five years old, was freighted with blessings to humanity. The story is old, but it can never be commonplace. On the evening of

that day, at the meeting of the little band at Aldersgate Street, London, while listening to the reading of Luther's preface to the Epistle to the Romans, at a quarter before nine o'clock, John Wesley says "an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

It was apparently a little event then, but as we now look back upon it, it was the great event in the life of John Wesley and also one in human history. The historian Lecky says:

"It is scarcely an exaggeration to say that the scene that took place in that humble meeting in Aldersgate Street forms an epoch in English history. The conviction which then flashed upon one of the most profound and most active intellects in England is the true source of English Methodism."

The little stream which arose at Oxford has become a vast ocean touching all continents. That little band with which John Wesley was associated, then unrecognized, has grown until now it is numbered by millions. The obscure scholar and missionary to the poor is now hailed by multitudes who, under God, claim him as their spiritual leader. What a vast procession own his name! Ministers of the gospel and laborers for God in every clime, scholars and statesmen, presidents and leaders of the world's best thought,

## JOHN WESLEY AND SAINT PAUL 309

date from the time of John Wesley a new era for our race.

He was a follower of Paul as Paul was of Christ, and on this day it is not to Wesley or to Paul that we pay our highest tribute, but to the Master of them both, and of all the ages of Christendom. You remember that on the mount of transfiguration there were present with Jesus Moses and Elias, but in the hour of the highest manifestation of glory Moses and Elias disappeared from view and they saw Jesus only. So as you study the lives and characters of the great leaders of Christian thought and Christian life, back of them all is the Leader of leaders, and in your highest moments of exultation you will look beyond them and see Jesus only.

Let us carry his banner until all shall hail Jesus Christ as the Lord of all lands, the Saviour of all peoples, and the King of all kingdoms.

## THE CHURCH THE PILLAR AND GROUND OF THE TRUTH

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”—1 *Timothy* 3. 15.

NO writer of antiquity has come down to us who has discussed more important subjects and in a style more varied than the apostle Paul.

In his letter to the Romans he lays down his proposition and carries forward his argument with a remorseless logic. In his Epistle to the Ephesians he traces in a style of almost incomparable beauty the glories of the true church, and rises gradually through the mazes of speculative thought into the very highest regions of sublimity. In his letters to the Corinthians he instructs the church on the most important topics in a style of the most fervid exhortation accompanied by the utmost practical simplicity. In the letter from which my text is taken, he speaks as a father addressing Timothy, “his own son in the gospel.”

If I were to attempt a general characterization of the Epistles of which I have spoken, I would say, the letter to the Romans is doctrinal and



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logical; the Epistle to the Ephesians poetical and universal; the Epistles to the Corinthians practical and vindicatory; the Epistle to Timothy personal and ecclesiastical.


This letter was addressed not to the members of the church individually or collectively, but to Timothy, in his relation as pastor of the church at Ephesus. It thus becomes an address not to Timothy alone but to all preachers of the gospel; and the young minister who should commit this letter to memory would be well repaid for his trouble.

Our first inquiry will naturally be as to the meaning of the terms of the text.

Let us pause for a short time on its successive phrases, and see if we can ascertain the thought which was in the mind of the apostle. "That thou mayest know how thou oughtest to behave thyself in the house of God." This Epistle is addressed to Timothy, in view of his peculiar responsibilities as the pastor of that church. The thought of the apostle is "that thou, *as a pastor of the church*, mightest know how to act in the administration of the affairs of the house of God." The next clause in the verse is "the house of God." Primarily the phrase "house of God" was applied to the temple, or to the place of worship. In Chronicles we read "so the priest could not stand to minister by reason of the cloud; for

the glory of the Lord had filled the house of God." But the writer has explained his meaning in the first clause "that thou mayest know how to behave thyself in the house of God, which is the church of the living God." He also says "which is the pillar and ground of the truth." The word "pillar" means "column." The word "ground" means "basis" and "foundation," and the two words together are a strong statement of the foundation on which anything rests.

Dogmatic reasons have not been without their influence in the exegesis of this passage. There have been four general lines of exposition in regard to what is meant by the pillar and ground of truth. The first makes *God* the pillar and ground of truth, as though Paul had said: "In the house of God, who is the pillar and ground of truth." Another explanation is that *Timothy* is the pillar and ground of truth. Those who favor this view tell us that it is in harmony with other passages, as in Galatians where Peter, James, and John are called pillars of the church; also they put a similar interpretation upon the passage "the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." But the difficulty in this interpretation arises from the unnatural collocation of words which would thus be necessary. You would have to render it somehow thus: "*That thou mayest know how to*



*behave thyself as the pillar and ground of the truth in the house of God.*" This construction of the passage would be unnatural and cannot easily be justified on linguistic grounds. The third mode of representation is that at this point there begins a new sentence and that *the mystery of godliness* is the pillar and ground of the truth. You read immediately following, "great is the mystery of godliness," and there are not a few interpreters that tell us that the pillar and ground of the truth is this mystery of godliness. Following the language, or at least the thought of Dean Alford, I will say, that if such a construction of a sentence by Paul were possible, it would be the strongest argument against the genuineness of the Epistle that has yet been found. The true exposition of this verse is that of the first sixteen centuries, namely, that *the church* is "the pillar and ground of the truth." This is not only exegetically tenable, but is demanded by the natural interpretation of the language of the apostle.

There is one further word in the passage that demands our attention, and that is what the apostle means by the word "truth." It was not *scientific truth*, for there was very little of science at that time. But the language of Paul in other passages will explain his meaning here. Writing to the Galatians he says: "O foolish Galatians,

who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" The truth there is Jesus Christ crucified among you; "in whom" (in writing to the Ephesians), says Paul, "ye also trusted after that ye heard the word of truth." And now he explains what he meant by it—"The gospel of your salvation." Jesus Christ settled the question for us forever when he declared "I am the truth"; and in the Pauline conception the truth which the church is to remember as the central truth is the gospel of the Lord Jesus Christ. But a difficulty has arisen here growing out of what is supposed to be a contradiction with another passage of Scripture; that is, "other foundation can no man lay than that is laid which is Jesus Christ," "himself being the chief corner stone." They say, you are changing the order of things; *Jesus Christ* is the foundation of the truth and is the truth. You are saying that the *church* is the foundation of the truth. In order to harmonize (if a harmonization be necessary) these two passages of Scripture, note Paul's general method of argument. If you will follow Paul closely, you will find he directs his attention solely to the topic under consideration. In the 15th chapter of First Corinthians, with the doctrine of the resurrection of the good before his mind, he does

not stop to discuss the resurrection of the wicked. When he writes to the church at Corinth he has in view the false church which they are about erecting on a false foundation, and he tells them there is only one foundation, the Lord Jesus Christ. When he is writing to Timothy as a minister of the gospel, Paul has in view the grandeur and glory of the church in which he is a minister, and therefore he calls the church the "pillar and ground of the truth." We have thus reached what seems to be the sentiment of the text; that is, that the Church of God is "the pillar and ground of the truth"; and it is to this that I purpose to direct your attention for a short time this morning.

But perhaps we ought to pause here and ask, "What do you understand by the church?" There are many people in the world that talk about the church. The Roman Catholic tells us that the church was instituted by Christ, who delegated his authority to Peter and the popes of the church; that they are infallible guides, and that there is no salvation outside of that body. The modern rationalist will tell you that the church is composed of those who believe in Christ and who accept his teaching, but they do not hold the Scriptures as an infallible guide, and they reject what is not in harmony with their reason. The modern liberalist will tell you that the church is composed of seekers

after truth, and they accept truth with equal alacrity whether from Buddha or Confucius or Mohammed, and perhaps giving a preference to that of the Lord Jesus Christ. But evangelical Christendom says the church is a family composed of God's children, who accept the Word of God as the only infallible rule of faith and practice, Jesus Christ the only Saviour of man, and who believe in the fundamental doctrines of Protestant Christendom, which is their historic heritage. And it is in this sense we speak of the church to-day.

We cannot conceive of the church which does not hold this Book as the only foundation of doctrinal truth. We do not mean the church of one denomination, but all churches. This church we understand to be "the pillar and ground of the truth." The church is not the source of the truth, but its support; not its origin, but its medium of transmission to mankind.

Let us notice what the church has done to justify this strong statement.

*In the first place*, the church has preserved to us the sacred writings in which the truth has been revealed to mankind. I need not remind you how difficult it was in the early ages to preserve and disseminate the Holy Scriptures. They had to be transmitted from hand to hand by the difficult process of making copy after copy; the man who

would possess them must either make a copy for himself or get some one to write it for him. In the early history of the church these copies became widely diffused. But destruction soon began to set in, and the enemies of the church found that the easiest possible way to destroy believers was to destroy their sacred writings. In the time of Diocletian, when the persecutions raged most fiercely, they raged against the Scriptures, and those that gave them up were called in the Latin "traditores." Afterward the Holy Scriptures were multiplied rapidly by means of copies, and one of the chief writers on the history of the early church has told us that when the good and evil of the monastic houses has been reckoned up, the good they have done in preserving for us our Holy Scriptures must not be forgotten. The church has not only preserved their integrity as a whole but has also preserved them from corruption. The church has seen to it that we have the Scriptures as they were given to the early believers by the original writers.

You know how easy it is for any document to be altered by transcription even without intention. We have an instance in the memorable speech of Abraham Lincoln. That remarkable speech at Gettysburg, which one of the greatest New England thinkers has pronounced one of the three great speeches in history, has not escaped corruption. I picked up a paper in 1881 in which attention



was called to the text of that speech. Arnold's *Life*, Raymond's *Life*, Hale's *Presidents' Words*, had been written, and it was affirmed that they all differed as to the exact text, and the original document was accessible to some of them. Now, as to the Scriptures, there is a remarkable fact: We have a series of writings, preserved for eighteen hundred years, up to the time of printing transmitted only from hand to hand, yet it is a reason for congratulation to the church to-day that we stand face to face with the truth. I affirm without hesitancy that we have the thoughts which were spoken by the original authors. There is not a single book to-day of equal date that has the evidence of this as to its correctness. None of the ancient classics can compare in the number of manuscripts transmitting it. If every error in the text which has been claimed by hostile critics should be accepted as such, not a single fundamental doctrine of the historic church would be altered.

To preserve the Scriptures is the work of the church, and this she has been doing for eighteen centuries, and this is her mission for the future. Think of it! You have a mission for the ages to come; to see that those who come after you shall have the blessed word of truth in all its purity. The care of the church for the preservation of the Scriptures has been marvelous. There are but three places in England where the Bible can be

printed. One is the Queen's Publishing House, another is the University of Oxford, and the last is the University of Cambridge. You can publish in England commentaries on the text, as many as you like, but the single text only at three places, because the government insists that the copy shall be kept correct.

One of the most remarkable events of recent times was the work of Bible revision in the Bible House in New York and in Jerusalem Chamber, Westminster Abbey, where companies of men gathered together to render exactly what the mind of the Spirit is. They gathered not to corrupt the text, but to restore it, page after page, word after word, and syllable after syllable.

"Holy Bible, book Divine,  
Precious treasure, thou art mine:  
Mine to tell me whence I came,  
Mine to tell me what I am."

The church has preserved it and given it to us.

*I observe again:* The church as to its *form* and *method* is the best possible organization for conveying the truth of the gospel to the world.

The church is a combination of a *kingdom* and a *republic*. In one sense it rules its members, and in another it is ruled by them. It is entered only by those who desire its benefits. It differs from other organizations in the composite character of its

membership. A scientific organization is composed of scientific men, a literary organization of literary men, an art organization of lovers of art. But the church is composed of everybody that desires her benefits. The prince and peasant are alike welcome. To the one who is ignorant and understands none of the sciences her doors are open, and the wisest sage comes and sits at the feet of Jesus. The people say: "What can you make out of such a conglomerate mass? Have you any bond of unity?" Yes! There is one: *Love to God and love to man*. Sometimes I have stood in amazement before that transcendent expression of Christ when he put the law in a new shape: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. And the second is like unto it: Thou shalt love thy neighbor as thyself.*" Here is the bond which binds the Church of God together. Love for God and love for man. There is no such organization as this beneath the sun, and, if the church were swept from existence to-morrow, there is nothing to take its place.

*Then again, the church was organized around the truths of the Gospel, and hence must maintain them in the world.*

Every church has certain fundamental doctrines which are called its creed. It could not exist without them. The great central doctrine was expressed

most tersely and thoroughly by Jesus Christ himself when he uttered his cardinal thought: "If ye believe not that I am he, ye shall die in your sins."

Listen to Paul as he writes to the Corinthians: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried and rose again the third day according to the scriptures." That is essential truth. The harmony of all scriptures on these truths shows that it is essential truth. Take all the books out of the New Testament but Matthew and Revelation and you have that creed of life. Revelation is a panorama of the future. It abounds in figures and symbols, and to us is apparently full of darkness; but on this the central Bible truth it is altogether clear, "They overcame through the blood of the Lamb."

There is a passage in the Revelation which the revisers have changed with great gain. I must mention it. A writer once said that he was embarrassed a little about that passage, "Blessed are they that do his commandments, that they may have right to the tree of life." He said it seemed like salvation by works, and contrary to the spirit of the Bible. The revisers found that the original of that passage was, "Blessed are they that wash their robes, that they may have a right to come to the tree of life, and may enter in through the gates into the city." Washed in the blood of the Lamb begins

in the beginning and ends with the Revelation of God's Holy Word.

Now, we say that this harmony of truth shows it to be vital. Whatever is found in every book separately and in all the books collectively must be necessary truth. Our friends who are opposed to the church say, "Your *blunder* is in insisting that everybody must believe your creed; you mistake in saying that no man can serve the church who does not accept your doctrines." These doctrines may be indifferent to you, but they are vital to us. You may set them aside, but we cannot. With us redemption by the blood of Christ must be at the front. When that is given up we have surrendered that which holds the church together. Take that away and you have no church. Every composite metal has a part which you call the base; when the base is gone the metal dissolves. If you take away this fundamental thought of the Spirit of Christ you have no church; the church is gone, because *the truth is organized around the Church of God*. The truth and the church are *one*, and they both *live* or *die* together.

*I observe again:* That the church is *divinely sustained*, and therefore *must* be the pillar and ground of the truth.

It is just this aspect of the church which men of the world have failed to comprehend. Yet it is

distinctly declared: "Go ye into all the world, and preach the gospel to every creature," and, "Lo, I am with you alway." This is a great passage to-day, but it seemed greater when it was uttered. Now, when the flag of Christ is borne to every land, it is very easy to believe that it could be carried everywhere. It is not much, we imagine, to give the gospel to all the world. But go back to the day when that was uttered. Proclaiming the gospel to all lands then seemed impossible. O what strength there was to the believer who heard that voice from the upper glory, "Lo, I am with you alway, even unto the end of the world."

*God organized the church.* Not only did he give it its individual members, but its organization, and "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, . . . for the edifying of the body of Christ." Listen again, "And speaking the truth in love, may be able to grow up into him who is the head in all things, even Christ, through whom the whole body fitly framed together and compacted with that which every joint supplieth groweth up into a holy temple of the Lord." "When Christ, who is our life, shall appear, then shall we all appear with him in glory." "God is in the midst of her; she shall not be moved; God shall help her, and that right early." Because God supports her she shall be the permanent support of the truth.

*The present attitude of the church toward all those things which are highly valued by good men is a proof that she is now "the pillar and the support of the truth."*

All people do not look upon the church as we do. Some ask: "Is the church of to-day worthy of praise or of censure? Should she be preserved or destroyed? Is the church a thing of moral beauty upon which we can look with admiration, or moral deformity, from which we should avert our gaze?" These are the questions the world is asking now. And we should consider them not in the light of the fourteenth century, but in the light of the church of to-day. We do not, while we glorify the church, claim that she is without spot or blemish; we do not claim that she has never done wrong. But what we do claim is that the church, in the last analysis, is the *pillar* and *ground* of the truth. She is the result of all her past, and must be judged by what she has done and what she proposes to do.

*What is the attitude of the church to-day toward intellectual and material progress?*

Progress, growth, development are the watch-words of our time. Men have ceased, some tell us, looking back to an old and effete civilization, and are looking forward to triumphs such as until now were regarded as impossible. They say we are the enemies of progress; that we live in the dead past; that we have not understood the spirit of our age; that those among us who have understood it are so

bound by past traditions that they cannot or dare not break the fetters that bind them.

If the church is the enemy of progress, then she should pass away and a better organization should take her place. But is it so? Let us consider.

Our great founder laid down the fundamental principles of all progress. Cardinal Newman, whose strange ecclesiastical position cannot dim the splendor of his intellectual and moral luster, tells us that the fundamental principles of free inquiry and of the toleration of differences of opinion taught by Christ are the fountains out of which have flowed the streams that have made success possible in every line of human development.

But, these critics say, "you simply *submit* to progress, you do not encourage it." Let us see.

I do not think it is of very much importance to the church what some people consider progress. One of the modern philosophers of England speaks of those things which make for righteousness as progress, and I hold that the position of a church is just that. When a church makes for righteousness it is progressive; when a church does not make for righteousness, though it builds its temples as high as heaven, it is not progressing.

*But what is the attitude of the church toward those things which constitute modern progress, and which ought to be encouraged by all?*

Progress is represented by higher education. The



world moves on the plane of its loftiest thinking and of its noblest men and women. All nations delight in their great and good people. I remember reading in a Conservative paper of England something about Mr. Gladstone, the prince of statesmen, which said, "although we are opposed to him, we are proud of him," and even his opponents call him the "Grand Old Man." Why? Simply because everywhere there is an admiration of great and grand intellectual achievement and progress.

So the church. It were an easy task to show that all the educational progress of the world is identified with the Church of Jesus Christ. Europe and America are filled with institutions for the higher education of the people which are either the outgrowth of Christian ideas or the gift of Christian money, and if to-day the money of the Christian were withdrawn from education, most of her best institutions would die. The higher education of this country, from the Pacific to the Atlantic, is bound up with the spirit of Christ. It is the church which develops the higher education.

Progress is represented by literature. Witness the printing presses, the summer schools (chiefly in Christian hands), the reading rooms, the literature for children (which has become so great that it is simply marvelous).

Progress is represented by the love of the beautiful. It has been the church in all the ages which

has been the admirer and author of the very highest artistic beauty.

We are not hostile to training. We are hostile to training that is hostile to God. We are not hostile to art, but to art that is degraded by vice. The church glories in noble men. She gives them recognition even when they are outside of her own pale. She does not even ask that they accept her creed. Wherever a great man appears she gladly welcomes him. The church is not chary of her praises of noble endeavor, even though it is sometimes arrayed against herself. Westminster Abbey, that great mausoleum of England's greatness, opens wide her doors to greatness of all ranks and creeds. She loves progress and hails it.

Now let me compare the two. Place side by side the church and her critics. They tell us of the number of people that never attend the house of God. What are these people doing? Planning to erect colleges? Is that what they are at? Many of them are plotting to destroy the Church of God. They are destructionists—a class of men spoken of with the utmost contempt by Augustus Comte, the father of the positive philosophy. Side by side we might place to-day the names of the friends and critics of the church, and show that the friends of progress are in the Church of Jesus Christ.

*What is the attitude of the church toward the reforms of our time?*

Reforms must come in the future where they have come from in the past—from within and not from without the church. Whence came the great Lutheran reform? It was John Wesley and Whitefield who reformed England, John Calvin who reformed France. And, if I might speak of two names in this country representing different modes of thought, I might perhaps mention Francis Asbury, the first itinerant bishop of Methodism, and Jonathan Edwards, the great New England metaphysician, who should be held in highest esteem as the great benefactors of their country. These are the men that have helped to reform mankind.

When Christianity came, *the pall of slavery* was over the world; and yet I have read in one of the early councils of the church, that the only time on which the plate of the church could be so used was for the redemption of the captive. But time wore on, until at last, in civilized lands, slavery disappeared, and the country of the Declaration of Independence was the only civilized country where human bondage was intrenched. Abraham Lincoln struck the blow; but the *church* made it possible to strike it.

There is another dark shadow over this land: *the shadow of intemperance*. It is without heart or soul; a curse damaging all the interests of mankind. It spares neither age nor sex. It knows no mercy. I have no time to speak of the remedies or

of details, but I will here express my candid conviction that when the time comes for intemperance to be stricken from the earth the power that strikes the blow must be the Church of the living God.

*What is the attitude of the church toward character or the virtues?*

Character is, after all, one of the great things of a human being. When a defalcation has taken place, or a crime has been committed, our friends of the press place it in large type if it was by a friend of the church or a superintendent of a Sunday school. I wish to ask why? *It is the unconscious tribute they pay to the moral status of the Church of Jesus Christ.* They expect those who belong to the church to be pure and true and good. Yes! it is the only organization beneath the sun to-day for the maintaining of right, pure right, before the world. It is the only organized body on the face of the earth that is pledged to righteousness, and righteousness only. If the pulpits of the church to-day were silenced, there would be a silence against wrong as deep and as dark as death! She *must maintain* this standard of purity, righteousness, and truth. Other things she may surrender. She may lose her cathedrals; she may lose her riches, and her people may become poor; but there is one thing she must never lose—*her broad and noble stand for righteousness and truth and goodness.*

*What is the attitude of the church toward the charities or benevolences?*

The man who feeds the hungry, who clothes the naked, who gives medicine to the sick, who comforts the sorrowing, has always been held in high esteem among men. It is not right to boast: the doctrine of the Scriptures is, "Let not your right hand know what your left hand doeth," and, when you have done a good deed, do not publish it; but even Paul was compelled once to boast. Who build the hospitals? Who do the providing and make arrangements for the generations that are to come? I summon before me the friends and enemies of the church; I ask the people of this nation to look out over the world and tell me whether it is the church or its opponents that are caring for the poor, clothing the naked, giving comfort where it is needed—and I have no fear what will be the answer.

*What is the attitude of the church toward the burdens and anxieties of the human soul?*

The most materialistic philosophy cannot deny the sorrows of mankind. It is a world of sorrow; and the *need* demands a *remedy*. Just as the body demands nourishment, so the soul demands comfort and help.

What has the Church of God for all these things? I will tell you in brief. It has a great thing: it has *the gospel*. When Horace Bushnell was forty-six

years old, he was in the height of his fame as a writer and preacher, yet he was strangely troubled. Then his spiritual life had a great awakening. Somehow or other he began struggling toward a higher Christian life and experience. One morning he seemed very joyous, and Mrs. Bushnell said to him: "What have you found?" And he said: "I have found *the gospel*."

It is a great thing when the human soul has really found the Gospel of the Lord Jesus Christ. Our gospel is too often *service*. It is in our head, in our intellect; but is not in our heart. What has the gospel provided for every man? It has forgiveness for the sinner. It has purity for the believer. "If we walk in the light 'it is fellowship,' and the blood of Jesus Christ his Son cleanseth us from all unrighteousness." What has it for the sorrowing? It has comfort. "When thou passeth through the waters, I will be with thee." "At evening time it shall be light."

Glory to God for the triumphs of the gospel! It has *heaven* for the believer. O heaven! place of purity, place of goodness! It has everything! O how bright the gospel is! Sometimes they tell us it is *narrow*; but I do not know anything about a narrow gospel. I never heard of it in the Bible or in the Christian Church. Is the sun narrow, which sheds his beams down upon every member of the human family? Is the ocean narrow that bears

on its broad bosom people of every clime? Neither is the gospel narrow. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." They say the gospel is *sectarian*. One time, I stood at Niagara on Terrapin Tower, and my guide, as I stood there, said to me: "This is the Canada Fall and that is the American Fall." We were above Niagara then, but I looked down just below the fall and saw that there was *just one Niagara*. And I say, my dear friends, the little differences we have here are all this side. When we get above there will be only *one* glorious, beautiful river, even the river of the City of God. Tell me these revelations of the soul of God to man are a dream? I will hold to that dream. Tell me that it is a fiction? I will hold to that, for it is the only sound that seems to have come from the other side.

Canon Liddon says: "Perhaps we Christians are too familiar with the blessed presence of the church to do justice to her as a world-embracing institution. . . . Like the air we breathe, she bathes our whole being with influences which we do not analyze; but we hold her cheap in proportion to the magnitude of her unostentatious services."

And so we have gone on treating with cold neglect and disdain an institution that is destined more than any other institution to bless this world

of ours and in whose prosperity is wrapped up the advancement and highest welfare of the centuries that are to come. And yet there have been those that loved her. Jesus Christ loved her and gave himself for her. The prophets and martyrs loved her, and died for the Church of Christ. There are thousands to-day who have loved her and given themselves to her with undying energy. I see around me the veterans of a service of many years. Years ago, when their hair was dark and their form erect, they gave themselves to the church, and they have served her to old age; and, if I could ask if they were sorry that they had served the church I am sure they would answer "No." And in these latter days they sing:

"For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end."

The bride of Christ, the church, with foes on every side, stretches forth her hands to those whom she has rescued and asks their cooperation and support. The bride of Christ appeals to you, and asks you to uphold her in the struggle. Oh! Church of the living God, why should any hate thee? Let us love her, love her with a love that knows no end; love the church as Christ loved it, better than self, better than life, better than anything else;



love the church, and give yourselves unselfishly to her upbuilding. It matters little whether our residence is in a palace or hovel, but it does matter whether our church is that of God. God grant that we may be true to the cause to which we have consecrated our lives.

And the church is not failing. It was not a very large church in the little room when they were praying for the Holy Ghost. They tell us that the church is declining. Where is the proof? I read a week ago statistics of a clergyman in New York who says that in the last ten years twenty-seven thousand new churches have been built. In 1800, he tells us, in this country the ratio of the members of the church to the population was one to fourteen or fifteen; in 1880 the ratio was one to five. He further says that when President Dwight came to Yale College there was but one Christian student. In 1810, a traveler in Pennsylvania said all students were skeptics. To-day the reports which come from the colleges of our land show that a large proportion of students are lovers of the Lord Jesus Christ.

The church is alive to-day. She is not a dead, but a living church. Let us then go forward bearing her standards. Let her show that she is what God destined her to be: as pure as an angel of light, and as clear as the sun in the heavens, and as terrible against sin as an army with banners.

## THE MODERN MINISTER'S DEBT TO THE GREEKS AND TO THE BARBARIANS

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."—*Romans 1. 14.*

**T**HE text is from Paul's introduction to his greatest letter, which he addressed to the capital of the whole civilized world. In these words he affirms his obligations to carry the gospel to all men. The word "debtor" means to be under obligation. In ordinary usage it means the obligation of one person to another for some personal favor which has been received.

In this passage Paul takes a broader view. He affirms his obligation to those whom he had never seen, and of whom he had merely heard. The Gentile world had never done anything for Paul, but Christ had called him to his apostleship, and this constitutes his obligation to carry the Lord's message to all those whom he came to save. Paul declares himself a debtor both to "Greeks and Barbarians." By the Greeks Paul means not only pure Greeks, but all those people who proceeded from Greek centers and were dominated by Greek ideas. It has been suggested that with his usual courtesy Paul in this passage regarded the Romans

as Greeks. The Barbarians included all who were not Greeks.

He also speaks of himself as a debtor to the wise and to the unwise. If the former classification involved his obligation to the men of all languages and all races, this designation as wise and unwise includes all conditions of men. By the wise are meant men of science and philosophy and culture. He owed the gospel to the men of the Porch and the Academy, as well as to the illiterate and untrained. While the church in its beginnings took hold chiefly of the uneducated, such was the vitality of the gospel that it soon touched the intellect as well as the heart, and out of it sprang some of the foremost thinkers and scholars of the world.

What breadth of obligation does the apostle here acknowledge—all nations, all languages, all forms and degrees of culture. These were the obligations of the great apostle as stated by himself. It is not of Paul, however, that I purpose to speak at this time. We shall regard Paul as a type of the preacher of to-day, and the theme on which I purpose to speak is "Some of the Obligations of the Present-Day Minister."

The first obligation I would mention is this: The preacher of to-day is under obligation to maintain unimpaired the doctrine of salvation. The word "salvation" is preeminently a Bible word. The term "salvation" occurs in the Scriptures about

one hundred and sixty-three times and its cognates "Saviour," "savest," nearly four hundred times. It is used in various senses, but its supreme meaning is God's salvation for mankind. It is a word greatly emphasized by Paul. In one of the verses closely following the text we read, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It has been well remarked by Liddon "that the salvation here meant is not social or political but that eternal salvation which was always associated with the promise of the Messiah." The Christian's walk is designated as "the way of salvation," hence Liddon further remarks, "Thus salvation includes the whole of Christ's redemptive work in the soul of man, which begins in justification and sanctification here, and is completed in endless happiness hereafter." The importance of comprehending and maintaining the doctrine of salvation as a part of the preacher's obligation cannot be overstated.

There can be no step forward in Christian teaching or Christian effort without this primary conception. Every organized body must maintain its fundamental idea, or must cease to exist. The doctrine of salvation lies at the foundation of the great spiritual edifice. The early church councils were but the effort to express this primary conception. No visitor to the ancient city of Trent can

fail to be impressed with this thought: rightly or wrongly, a great effort was made at the famous council held there to define the truth. The later history of the church has emphasized this view. No one in the light of general church history can question the importance of formulated expressions of saving truth. The early Conferences held by Mr. Wesley were small councils, of himself and his preachers, for the purpose of giving precise statements of the essential doctrines which they preached. The doctrinal formulations of Mr. Wesley and his colaborers, especially on the subjects of justification and sanctification, are among the clearest and most accurate to be found in the whole realm of theological literature. All the great leaders of Christendom, Augustine, Calvin, Luther, have recognized the importance of formulated expressions of saving truth. The followers of Mr. Wesley cannot be indifferent to that which he and his able band of coworkers regarded as so important.

This precision of statement which must be maintained also suggests dangers and limitations. There is danger lest we add to the body of doctrine anything on which emphasis has not been laid in the Word of God, and of enforcing as essential that which was not held to be such by those who spoke as they were moved of the Holy Ghost. For Protestant Christendom, at least, the Scriptures

constitute the only body of doctrine, and our ministers pledge themselves in their ordination vows to maintain nothing as necessary to salvation which cannot be "concluded and proved" thereby. The vexed questions of the church can best be settled by insisting only upon those things which can be maintained by a clear and harmonious exegesis. Those who would impose doctrines upon the church which grow out of the silence of the Scriptures are laying upon the consciences of men a yoke which Christ and his apostles never imposed. Those who would enforce upon the church views in respect of justification, sanctification, or the future life, which are not clearly set forth in God's Word, are adding to the body of doctrine without authority and without excuse. No statement of doctrine can be accepted as authoritative that does not rest on sound Scripture exegesis. To accept a teaching grounded on subjective considerations only is to surrender the truth to the vagaries of human reason. The church is under obligations to prevent additions, as well as to maintain in its fullness the doctrine of salvation as it is revealed in the Sacred Scriptures. The doctrine of salvation has remained unchanged through the Christian centuries. There is a sense in which there is progress in theology. There is progress in apprehending the truth of the Scriptures, in theological formulations and the applications of theology to human welfare and to

Christian growth, but God's "righteousness is forever and his salvation from generation to generation." His "truth endureth to all generations." This thought of a divine salvation is fundamental and essential and must be assumed in every discussion of the relation of the gospel to our modern age.

The minister of to-day is also under obligation in relation to the present conditions of critical scholarship. The minister of the gospel is by the very nature of his profession a scholar. His work is related to the profoundest subjects that can engage mankind; hence he should be abreast of the foremost thought of his time. The historical method of investigation has become the recognized one in all departments of inquiry. The lines of the world's thought now run in this direction, and all critical problems must be met from the standpoint of to-day. No church which would maintain its hold upon the confidence of thoughtful men can pass in silence or in derision the progress of scholarship. The great questions which have been raised and are now before the world must be considered fairly, fully, and dispassionately. The difference, however, in the results of investigation is largely the difference of the point of approach. When the rationalist or infidel begins his investigations by the assumptions of destructive criticism, and ignores the work of centuries of scholarship in favor of the

sacred writings, he proceeds by a false method and must reach unsatisfactory conclusions. He is unwilling to see other than that which his subjective prepossessions have determined that he shall see. So when from our standpoint we approach all criticism with the assumption that it contains no element of truth, and must in the very nature of the case be rejected in its entirety, we, too, are shutting our eyes so that we cannot see. We have a right to insist, however, that the results of centuries of investigation shall count for something. We have a right to claim that the beneficent influence of certain forms of truth upon the world shall count something for their accuracy and divineness. We have a right to demand that the overthrow of foundations can be acknowledged only when the demonstrations against them shall be absolutely complete, and admitted to be so by all candid minds.

There is no doubt that, within the limits of true rational and scientific inquiry, no portion of sacred truth will be seriously modified. Its divine authority will only be the stronger when the most rigid tests have been applied to it. When Lachmann first laid down his principles of text criticism he was regarded not in the light of a reformer, but as a revolutionist. The most rigid application of his principles of textual criticism of the New Testament has not invalidated that text, but has estab-



lished it with an authority which belongs to none of the classical productions of antiquity. The progress of text criticism has not led to the modification of a single one of the great doctrines of the Church of Christ. The Gospel of Saint John will serve as an additional illustration. Often, apparently for dogmatic reasons, it has been attempted to show that it was the production of a later age. The controversy has been long, and the battle has been waged with all the resources of learning, logical power, and critical acumen. What has been the result? Only this: the Johannine authorship of the fourth Gospel has been shown to rest upon a basis so impregnable that we are safe to regard it as the mature verdict of historic investigation. A great church owes it to the world, owes it to its own people, to carry forward, under her own auspices and by her own scholars, those processes of critical study upon which so much depends. The work of adverse criticism can be overthrown only by equal scholarship and adequate logical power. A great church must cherish her scholars, not regarding them as mere appendages to her general work, but as the great forces which, although unknown to the masses around them, are preserving the foundations of the sacred edifice. Surely they, if any, are entitled to be considered pillars in the Church of God.

The minister of to-day is under obligation to

sustain the educational institutions of the church. Scholarship is not produced by revolution, but by evolution. It is a growth. It demands time. It also requires contact and familiarity with the choicest and best thought of the past and present. The great institutions of learning come out of the past. The ancient, the mediæval, and the modern meet in the college or university. The demand, now so current, that all education must be modern is a demand false in philosophy and mischievous in tendency. It is like suggesting to a student that he knows enough of geology when he has examined the mere crust of the earth on which he walks. One cannot know this science fully without knowing its growth as well as its present condition. That which goes before is necessary to a full comprehension of that which comes after. The whole moral and religious life of the world is connected with past language, history, philosophy, and tradition, and no mere surface education can meet the requirements of the church of the twentieth century.

The minister of to-day owes it to humanity to provide the best institutions possible for the development of scholarship and character, for the two are very closely related to each other. It will make a great difference to our future scholars whether their highest training shall be under influences friendly or hostile to Christ. The church, then, must not provide for the mere primary forms of

education to the neglect of the higher. She must endow institutions where the ripest scholarship is found in union with the most implicit faith. This obligation she cannot throw off without peril, and the present-day minister must aid in this work.

The minister of to-day has an obligation also to the culture of the time as expressed in literature and art. They are broader in their influence than more critical studies, and hence the more important to be directed if not controlled. In the circles of modern culture these two occupy the foremost place, and hence must not be undervalued. In the earlier days, when art was at its best, in the period of the great masters, Christ was the center of the choicest achievements of the pencil and brush. The Last Supper, the Madonna, the Holy Family, were subjects on which were expended the taste and skill of the finest artists. Sculpture, painting, and music too have been ever the handmaids of Christianity. The same, however, cannot be said of literature. It has been in all ages the foe as well as the friend of truth. In the pagan world literature assumed forms whose very depravity has in a measure protected the modern world from its baleful influence. Some of the choicest productions were intended for the stage, and popular impression was the end sought. The possible degradation of these highest productions of the beautiful in literature, in music, and in art generally makes the subject one in which

the church must have a permanent interest. Her attitude toward literature and art should be not iconoclastic, but friendly. She should accept them as the handmaids of religion in promoting noble living and choice thinking. She may not allow them to be substitutes for religion. She must restore and maintain their power in harmony with their purity, and thus develop a taste for the highest productions of the imagination and the purest sentiments of the heart. Why should not the church furnish from her own ranks those whose words bear "sweetness and light" to all lovers of "the true, the beautiful, and the good"? It is pleasant to know that some of the choicest productions in literature are even now proceeding from the pens guided and controlled by those who love Christ. The same is true of art. It must be elevated, consecrated, ennobled; and this can be done only when the church shall recognize her obligation to everything that makes for human welfare. Here too we may claim that some of the finest lovers of art are found among the warmest adherents of Jesus Christ. The eye and the hand of multitudes in the church, who are full of promise, are being trained for service in these directions, and thus potent influences for good are working in the world. These factors of human progress, believed by many to be out of the sphere of the church, may be employed for the glory of God and the spread of holiness; or, if

neglected, may become baleful in their influence upon some of the most interesting people and those best fitted for highest usefulness. What the attitude of the church shall be toward literature and art and music is a subject which the minister cannot regard with indifference. It should be sympathetic and cordial, while resisting everything likely to degrade them from the high position which in the very nature of things they should occupy, as elements in a truly Christian civilization.

The minister of to-day has a supreme obligation also to the moral or ethical life of the world. All Christian activity finds its proper expression in the moral life. Jesus himself said, "By their fruits ye shall know them." Character and conduct are the tests of fellowship with him. Wherever beautiful living is found, deeds of love wrought, noble actions performed, there is the expression of genuine religion. Hence the Church of Christ is friendly to all the virtues and hostile to all the vices. By the very terms of her existence she must be a foe to human slavery, to intemperance, and to all kindred evils. Nor can she be indifferent to anything that seriously impairs the moral development of the race. She is bound to protect the holy Sabbath, to restrain low and debasing pleasures, and, in connection therewith, to develop the individual life so that men shall love and follow the good. In every real moral crisis her voice cannot be silent without

disloyalty to her God. She must be at once the friend of freedom and the friend of law. She must alike maintain penalty and reward. She must also be progressive, ready to accept whatever is new, provided that it shall also be true. The historic church has sometimes hesitated, but in the main has not failed in this particular. In the crucial hours of history she has never been wanting.

The moral aspects of the New Testament must ever be upheld before men. As its purity is beyond reproach, so must the purity of the Christian life be maintained unsullied before the world. The church owes it to the world to maintain the loftiest ideals of living, the highest standards of duty. The minister of the gospel must read and expound before the people the life of Christ as well as his atoning death. He must unfold in their fullness the doctrinal portions of the writings of Paul, and at the same time not forget to emphasize his ethical teachings. He must read Romans, but not omit James. In short, the minister of to-day cannot shrink from his high obligations to the moral life of the world.

This ethical life of the church must show itself not only in the ideals which she upholds and in the ordinary life she leads, but also in the methods she employs for her own advancement. One of the dangers of a great organization grows out of the lack of individuality in its general management. It

is not uncommon for an organization to do things which an individual member of it would not do. Even in church life there is danger lest desire for success should obscure the noblest methods of performing God's work. A study of the life of Christ will reveal to us how absolute was his adherence to his own principles in his own daily life. Did he exhort to self-denial? His life was one complete self-abnegation. Did he emphasize the truth? He was both the embodiment of truth and its expression. Did he proclaim the duty of love to men? He showed its highest expression in giving up his life in their behalf. So the church, separate from the world, as it claims to be in theory, must also be separate in fact. No church can pursue Christian ends by unchristian means. To do so is to abandon the very charter under which she exists. Nor can the church be employed as a means for individual worldly advancement. In the very nature of things there are various positions in the Church of God. Viewed from a human standpoint, some of these are higher and some are lower. But office as a means of promotion merely has no place in the organization of the church. "One is your Master, even Christ; and all ye are brethren."

The minister of to-day has special obligations to the great missionary movements of the world. This was the fundamental thought of the text. In this presence and on this occasion I need only to men-

tion it. The solidarity of this world in Christ is the final and glorious result of the triumph of the gospel. "The kingdoms of this world are [all to] become the kingdom of our Lord and of his Christ." In the apocalyptic vision it is declared that "on his head are many crowns"; all the crowns of the world are fitly to adorn the brow of our redeeming Lord. Toward a united world the history of the church has been tending. The earliest organizations of society were family and tribal. Nationality was of slow growth. World-wide unity and empire have been from the beginning a dream of the Church of God, and the bringing about of that great time when all shall be one in our Divine Lord is a part of the mission of the minister of to-day, whether in foreign or home lands. Canon Liddon, in a sermon to students at Oxford University on the "Courage of Faith," closes with these words: "If any man who hears me is in doubt what to do with his life, one suggestion may be furnished by the subject of to-day's sermon. It will not be hereafter a matter of regret if you should resolve to devote yourself to apostolic work in the dependencies of this great empire; in those cities of America and Australia and India which before long must powerfully affect, if they do not even govern, the course of the civilized world. We are not far from the time when Sydney, and Melbourne, and Calcutta, and Cape Town will rank with the old capitals of Europe;




already a new world is being created by the colonial enterprise of England. No light privilege is it to have a hand in building up the moral life of these new communities; no common honor, surely, to help to lay, side by side with the foundations of their free political institutions, the broad and deep foundations of the Church of God. Often enough it is little that can be done in an old country, where life is ruled by fixed and imperious traditions; while much may be done where all is yet fluid and where, if religion is sometimes unprotected and unrecognized, she is not embarrassed by influences which deaden or cramp her best energies at home." In a similar way I might say to you that a great field is open to the minister of to-day, not only in our foreign work but in the wide domains that are now under the flag of our country which are to be the fields of marvelous growth in days not far distant. It becomes the minister of to-day to enter the great world of progress whether in our own or in heathen lands. As patriots, Christians must enter with the standard of the cross every field over which waves their country's flag.

The minister of to-day is under obligation to the great philanthropic movements of our time. This is so self-evident that I need not enlarge upon it.

It may be asked, How are these things related to the supreme purpose for which the church is instituted, namely, that of saving men? The relation

is this: Christianity saves not only the soul but the complete man; it saves him, soul, body and spirit; it saves his whole nature, his entire personality. It saves him in this world, it saves him in the world to come. The obligation, then, of the church is to use all the powers committed to her for the highest purposes. There should be in the true church no unused faculties, no unemployed opportunities. She must connect herself first of all, and in a sense including all, with the proclamation of the gospel. There is no land that she may not penetrate; there must be no individual to whom she does not tell the story of redemption. There can be no mistake as to the nature of the story she is to tell. The great doctrine, salvation by faith only, must be proclaimed and insisted upon. But with this, and in order to do this, we should be broad enough to touch every interest which has to do with the moral and spiritual upbuilding of humanity. All this she is bound to perform in strict conformity with the maintenance of her historic usages and traditions. The Methodist Episcopal Church has her peculiarities. She has methods of work which she must not forsake. She has her primary aims, which must not be set aside. Her revivals of vital, personal religion must ever be her glory and her joy. She must maintain her fundamental characteristics and at the same time advance her people in everything connected with human progress.

I said in the beginning that I would regard Paul as a type of the minister of to-day. A study of the history of Paul will show that every one of these obligations was fully met in his own case. When he said, "I am debtor to Greeks and Barbarians, to wise and unwise," in other words, that he was debtor to all languages, to all philosophies and to all men, he expressed merely the world wideness and the breadth of his life and work. How fully he *unfolded the doctrine of salvation!* The Epistle from which the text is taken, that marvelous Epistle to the Romans, the masterpiece of the great apostle, is simply an exposition of the word "salvation." Paul is the great expounder of the teachings of Christ, and in this Epistle he has illustrated most wonderfully his obligation to maintain in the world the great doctrine of salvation. He was also under obligation *to the scholarship of his times*. It will be remembered in one of his Epistles when he indicated the things that were to be brought to him, he especially asked for the parchments. He could not get along without the manuscripts of the Sacred Scriptures of which he was a critical student. He himself was an example of the best scholarship of his time and met the various questions which were raised in his day with all the acuteness of the critical scholar. We may note also his *attitude toward the culture of his times*. When he stood before the people of Athens who in the midst of the



heathen temples worshiped "the unknown god," he said to them, "Whom ye ignorantly worship, him declare I unto you." He poured not contempt upon the culture of his time but would ennoble it, and point through it to the deeper and nobler traits that lay beyond. *The ethical teachings of the apostle, next to the teachings of the Sermon on the Mount*, are the noblest expressions of the moral life of the world. Humanity in its ablest representatives has never passed beyond the moral teachings of the great apostle to the Gentiles. The ethical ideals which the minister of to-day proclaims to others must be the moral standard by which he himself should be judged.

No people will allow, nor should they allow, one who does not exhibit in his own life the best ideals of human character to speak to them on these important subjects. They may pardon weaknesses, they may pardon mistakes, but they will not pardon weakness of moral character. Life is the highest teaching, and more than any words one may utter will be the life that he lives. He must be able to say with Paul, "Follow me as I follow Christ." The ideal to which he must ever point and by which he must test his own life is that of the Master whose minister he is. Anything less than this will not be in harmony with his high calling. The age is emphatically an ethical age, and those who proclaim the teachings of Christ should be its noblest

exemplars, and this much both the church and the world alike demand.

What message, then, had Paul to the sinning world of his time? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." What message had Paul to the scholarly world of his time? "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." What message had Paul for the world of literature and art in which they gloried? "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Speaking to cultured Corinth he said: "I determined not to know anything among you, save Jesus Christ, and him crucified." What message had Paul for the social life of his time? "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." What message had Paul for the ethical life of his time? At the close of his matchless argument on the great plan of salvation he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Then he turns to his ethical discussion with these remark-

able words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The world is growing older, but its needs remain the same. We ask ourselves what message would the great apostle give if he were here to-day. It would, I think, be the same message which he gave to the sinning, sorrowing world of his time, and to those who had been trained in the philosophies of Plato and Aristotle. He would tell us the old, old story of salvation through a crucified and risen Christ. That story will never grow old. It will never cease to stir and renew the hearts of men. The preacher of to-day is under obligation to bear the same old message, which is ever new, to all languages, to all nations, to all culture, and thus hasten the return of this lost world to God.

If I were to give a word of practical advice to you, my young brethren, ere you go forth from this institution in which you have spent the years of your professional training for the ministry, it would be:

1. You should be broad. Remember that you are related first of all to the church which you serve, but you are related to all the churches and to the

world. You are related to its best thought and its most progressive movements. You must be men of to-day and nothing that pertains to humanity or its progress will be indifferent to you. You will sympathize with the suffering and labor for the lowest, but you will not forget the great world of science, and literature, and art which is so closely related to the destinies of mankind. You will see to it that literature shall be ennobling; that art shall be elevating; that all that is low and base shall be overthrown; that all that is beautiful and true shall be promoted.

2. I would also urge upon you that you should be men of convictions. The world will never be saved by negations. He will be an inefficient minister in this age who has no positive truth to proclaim to men. If you have no "sure word of prophecy," you have no message to the age in which you live.

3. I would urge upon you, further, that you lay secure foundations by your labors for the future triumphs of the kingdom of God. You must be men of the present but men whose vision reaches the far-off future. You are working for the future. You should leave something which shall abide when you are no more here. I beseech you to shun that for which men so often seek, namely, the desire for temporary applause. The shouts of the multitude rapidly change from applause to censure. Do

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something that shall live after you. If you can do nothing else, plant a tree in the parsonage garden which shall bear fruit when you are gone. The mighty men of the past still live. Moses is dead, but Moses still lives in the moral law which was promulgated on Sinai. Isaiah is dead, but his pictures of the coming kingdom live to-day in the splendors of his prophetic imagery. John is dead, but the love which he breathed in his words, and in his life, has lived on in millions of the followers of Christ ever since. Paul is dead, but the doctrines which he formulated are still the creed of the Christian Church, and I trust will be its creed during the coming centuries. The founders of the great missionary enterprise are gone, but the great movement for the world's salvation has advanced with ever-increasing strength. Those who have wrought in this seminary and whom we remember to-day with tender affection are gone, but their influence is still over us.

There is, I know, one name in all our hearts to-day. Our dear and honored Dr. Upham, who for nearly twenty-four years has gone in and out before us, has passed away, but his memory and his influence abide in all our hearts and will abide there always. I do not recall that he was ever absent from these Commencement exercises during the long years of his faithful service. He wrought so nobly, and loved so tenderly, and taught so effec-



tually, and lived so beautifully, now that he has passed to the blessed life beyond we feel the unseen presence, and in our hearts hear his gentle voice calling us to our high and holy duties. You who have sat at his feet, and listened to his teachings, will cherish his words and his life as a precious heritage, and we will all go forward to life's work inspired by his noble example.

Young brethren, yours is a great opportunity. You greet a new century at its opening. My earnest and best wish for you, and my expectation as well, is that you will prove worthy of the high calling to which you have consecrated your lives. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

**PART IV**  
**EXEGETICAL NOTES**

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The true religion is essential to the temporal  
glory of our lands. No true religion is the basis of  
the moral & intellectual so it must also be the foundation  
of the temporal glory of a nation. In individual history  
temporal prosperity may be found in connection with  
enrichment & ignorance, because to the individual there is  
a future state of punishment for the sins of the present.  
But so far as we can gather from the teachings of pro-  
phet and the workings of providence nations, as well  
have no future state. Their punishment takes place  
in this life. And since God will judge them for the results  
of their actions & the improvement of their souls, he must  
judge them in accordance with the principles of religion.  
Since it is the basis of true moral as well as intellectual  
enrichment, then as a nation we ourselves surely  
prosperity it must be by the power of the claims of heaven.  
True religion is the power of civilization. It is good  
of an uncivilized Christian nation would be absurd &  
very unwise to civilize barbarous tribes without the  
aid of Christianity has proved a failure. You may  
build schools & provide teachers - meet administrative  
and provide efficient officers to administer them but until  
their hearts are converted the most will not be successful.

FACSIMILE PAGE FROM MANUSCRIPT SERMON

## PROLOGUES TO PAUL'S EPISTLES

### I. TO THE ROMANS


**I**T is usual in all writings, whether in prose or poetry, to begin with a prologue, or introduction. The same is true in the realm of oratory. The reason for this habit is not difficult to find. The prologue serves to avoid abruptness, which is abhorrent to the refined taste, and also to form a bond of union between the writer and his readers, or between the speaker and his hearers. It is only in impassioned speech or writing that one is justified in abandoning this method which has come down to us through the centuries. The mind needs to be gradually led forward until the subject is unfolded in its fullness. "First the blade, then the ear, after that the full corn in the ear." An investigation of the choicest writers in our literature would show how universal this custom has been. Examples of it to a greater or less degree abound in the sacred writings, and these prologues afford a subject of study which has not been considered with the critical care warranted by its importance.

It is evident that an introduction must in some way relate itself to the treatise which follows by clearly recognized organic union. It cannot be

entirely isolated from the train of thought which is to follow, and it ought naturally, in some measure, to anticipate it. The prologues to Saint Paul's Epistles have much in common, yet each is so different from the other and so related to its own particular Epistle that one could not be substituted for the other without a manifest sense of unfitness. This shows the care which the apostle took in his letters, which have been handed down to us as the expression, under divine inspiration, of his ripest thought upon Christian life and duty.

Although the Epistle to the Romans is not the earliest of Paul's letters, it affords an illustration of the subject we are now considering. The question has been raised by critical students of this Epistle as to whether it was an occasional message, intended to meet some important exigency in the history of the Roman Church at that time, or whether it was an elaborate and formal production in which the author undertakes to set forth the great scheme of Christianity for his own age, and also for subsequent ages. The latter is the view of the writer of this paper. The introduction harmonizes with this view. The sacred writer proposes, in general outline, to state the content of the Gospel which underlies his theological conception, and also his own relation to it.

A brief analysis of the first seven verses of this Epistle will fitly illustrate the point under con-




sideration. Paul first gives a description of himself as "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." We may well note here his designation of himself, under the terminology of the Old Testament. The leaders and prophets of the old covenant were designated as "servants of God." He thus joins himself with the great ancestors of his people, the word "servant," in its relation to religious leaders, being in the Hebrew conception not one of shame, but of dignity. He next describes himself under the New Testament view as an "apostle"—one sent out from God, an ambassador of God. Not content with this, he designates himself as separated from the mass of mankind, or possibly from his own people, to proclaim the gospel of God. What more fitting introduction for one who is about to write an Epistle freighted with the choicest thoughts of Christianity?

The next point in his prologue is a description of the gospel as something which had been promised in the sacred writings of the Jewish people. He at once shows them that it was not new, in the sense that it had not been anticipated before, but that its roots were found in the writings acknowledged to be "holy" by the Jewish people. The prophets of his race had spoken concerning this gospel, had foreannounced "good tidings" which were to be to all people. Not satisfied, however, with the state-



ment that the Old Testament Scriptures announced good tidings, Paul proceeds to a concrete statement, namely, that this gospel foreannounced by the prophets had a definite communication concerning God's Son, Jesus Christ, and then sets forth the twofold nature of the Son, "who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." We may not enter into the critical discussion of this passage. It is sufficient to say that it sets forth the human and the divine aspects of the person of our Lord. The commentators on this passage clearly attest this interpretation.

The apostle next affirms the relation of himself to Jesus Christ, "through whom we received grace and apostleship." He had received this apostleship in order that he might proclaim an obedience which springs from faith, to all nations. He is writing to the Roman church, composed of Jews and Gentiles, and he anticipates the discussion of the world nature of the salvation he proclaims by affirming that he had received divine favor and apostleship in order that he might be the bearer of the divine communication intended for all people, in all parts of the world, included in which was the church in Rome, to which the letter was addressed. We may well note here that as he, in the opening sentence of his introduction, designates himself as a called



## PROLOGUES TO PAUL'S EPISTLES 365

apostle, so he designates the Roman Christians as "called to be Jesus Christ's." It is a wonderful statement in its bearing on the whole doctrine of salvation. His call to be an apostle was from God. Their call to be Christians was alike from God. Neither his apostleship nor their salvation was self-originated. All God's ambassadors are called. All Christians are such as have accepted the divine call and thus entered the kingdom of God.

We may now briefly recapitulate the steps in the apostle's prologue with which he introduces his great letter: First, a description of himself; second, a description of the gospel; third, a setting forth of the person of his Lord as at once the Son of God and the seed of David; fourth, his own divine call to apostleship; fifth, the purpose of his calling, to proclaim an obedience which springs from faith; sixth, the world-wideness of the apostolic commission; seventh, that in his apostolic mission was included Rome; and then, eighth, with his usual formula of greeting, he concludes his prologue as follows: "Grace to you, and peace, from God our Father and the Lord Jesus Christ." The elaborateness of this introduction seems admirably to fit a letter so world-wide in its significance and so profound and subtle in its argument as that to the Romans. This prologue seems to embody the essence of that which is to follow, namely, a salvation wrought out through faith in Jesus

Christ, the divine Son of God, who gave himself for our sins.

Perhaps the force of this prologue will appear more fully from a paraphrase of these verses as given in Sanday's *Commentary*: "Paul, a devoted servant of Jesus Christ, an apostle called by divine summons as much as any member of the original twelve, solemnly set apart for the work of delivering God's message of salvation; Paul, so authorized and commissioned, gives greeting to the whole body of Roman Christians (whether Jew or Gentile), who as Christians are special objects of the divine love, called out of the mass of mankind into the inner society of the church, consecrated to God, like Israel of old, as his own peculiar people. May the free unmerited favor of God and the peace which comes from reconciliation with him be yours! May God himself, the heavenly Father, and the Lord Jesus Messiah grant them to you! The message which I am commissioned to proclaim is no startling novelty, launched upon the world without preparation, but, rather, the direct fulfillment of promises which God had inspired the prophets of Israel to set down in holy writ. It relates to none other than his Son, whom it presents in a twofold aspect: on the one hand, by physical descent tracing his lineage to David, as the Messiah was to do; and, on the other hand, in virtue of the holiness inherent in his spirit, visibly designated or declared

## PROLOGUES TO PAUL'S EPISTLES 367

to be the Son of God by the miracle of the resurrection. He, I say, is the sum and substance of my message, Jesus, the Jew's Messiah and the Christian's Lord. And it was through him that I, like the rest of the apostles, received both the general tokens of God's favor in that I was called to be a Christian, and also the special gifts of an apostle. My duty as an apostle is among all Gentile peoples, and therefore among you too at Rome, to win men over to the willing service of loyalty to him; and the end to which all my labors are directed is the honor of his holy name."

A careful study of this paraphrase will show differences between the rendering of certain passages and the implications involved in the preceding analysis. Space does not allow that minute examination of particular words and phrases so necessary to an exhaustive treatment and thorough comprehension of this prologue. We may simply call attention to matters of interest which the young preacher may well consider in his special studies. He would do well to investigate the origin of the name "Paul." Then to note also the fullness of meaning involved in the phrase "according to the spirit of holiness." At this point the commentators differ widely, but the outcome of his investigations will show that the general import of the phrases "according to the flesh" and "according to the spirit of holiness" is in harmony with the

statement given in the analysis. A critical study of the text also becomes very important in connection with the words "to all that are in Rome," since the words "in Rome" are omitted in some manuscripts. In short, it seems as if Paul in the prologue to this great Epistle has given the substance of his gospel which he afterward proceeds to elaborate with such wonderful subtlety and dialectic power. This passage would afford a fitting subject for a sermon on the great central concepts of Pauline theology, and also of Paul's personality and his relation to the world which Christ came to redeem.

## II. TO FIRST AND SECOND CORINTHIANS

**I** HAVE already called your attention to the remarkable prologue of Paul in his letter to the Romans, it seeming appropriate that such an elaborate prologue should accompany so profound a letter. It is probable that the prologues to the several Epistles were determined by the subject matter of the Epistle, indicating the attitude which the apostle proposed to bear toward his readers. In Romans, for instance, Paul designates himself as "a servant of Jesus Christ, called to be an apostle." In First Corinthians he says of himself, "Called to be an apostle of Jesus Christ," omitting the word "servant." Further, in the former he mentions the historic fact concerning himself that he had been

"separated unto the Gospel of God," while in the latter he asserts that his apostolic call was by "the will of God." These differences cannot have been the mere incidents of composition, but must have had a better reason for their existence. And what reason more natural can be assigned than that Paul was writing a formal treatise to the Romans and did not wish to express so much his apostolic authority as his relation to Christ both as apostle and servant?

A study of the Epistles to the Corinthians indicates that among them Paul's apostolic authority had been impugned. This is especially shown in his second Epistle. Indeed, many claimed that as he was not one of the original apostles he was no apostle at all. As he was about to give instruction on many church questions which had been submitted to him by the church at Corinth, he deems it proper to indicate his apostolic authority. It is clear, however, that the church had a large measure of confidence in him, else they would not have sent to him for special instruction on subjects of critical interest. There had been on their part errors in conduct and life unbecoming those who professed the Christian faith, and the apostle must speak to these inconsistent believers with the tone of authority. That he does so is found in some striking passages in the Epistles. He further affirms, as we have already noted, that his call to the apostleship

was by "the will of God," and therein he indicates his thankfulness to God for the great privilege of being his chosen ambassador.

In the prologue of the Epistle to the Romans, Paul associates no one with himself in his salutation. In the First Epistle to the Corinthians he joins with himself "Sosthenes, the brother," the article indicating that he was a well-known brother. Unfortunately, though he was well known to the Corinthians, he is not well known to us, and who he was must be a matter of conjecture. He is supposed by some to have been one of the seventy. By others he is thought to have been the ruler of the synagogue mentioned in Acts 18. 17. But we are here in a region of conjecture, and must content ourselves with the thought that Sosthenes was a brother of the Corinthians in church relations, holding a position of sufficient prominence to lead Paul to associate him with himself in writing this important letter.

We may notice a further difference in the prologue, as relating to the party addressed. In Romans the apostle writes "to all that be in Rome, beloved of God, called to be saints"; in Corinthians, "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." The language, "to all that be in Rome,"

## PROLOGUES TO PAUL'S EPISTLES 371

has been held to indicate that at the time of writing there was no organized church at Rome, but that the letter was addressed to individual Christians or such assemblies as were gathered in private houses without formal organization. This view has been regarded as a help in ascertaining the date of the letter. The Corinthian prologue addresses the church at Corinth, which was well known; yet the letter was not confined alone to the membership of that church, but was also intended for "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

It is to be further noted that a very important section in the prologue to the Romans, namely, that which describes the gospel and also sets forth the humanity and divinity of our Lord, is omitted in the Corinthians. This is easily explained, if we assume the purpose of the former to be a theological treatise, and of the latter one of practical advices—the former, as already indicated, demanding elaborateness of preliminary statement; the latter, the setting forth of Paul's authority over a church needing his instructions. Incidentally, we may notice the fact that the apostle affirms the custom of the age to pray to Jesus Christ when he addresses all that "call upon the name of Jesus Christ our Lord." Already men had learned to address their petitions to him as one of the holy Trinity.


It would be very natural to expect that, in



writing a second Epistle to the same church, the apostle should use language similar but less full, and such we find to be the case, the chief variation being that he associates Timothy with himself in the salutation instead of Sosthenes. He is evidently writing from a different place, together with his own son in the gospel. The language of this prologue is, "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia." The resemblances and differences of these two prologues to the Corinthians, as well as the greater brevity of the latter, furnish a striking confirmation of the identity of the authorship of the two Epistles. The prologues to the Corinthians, as also that to the Romans, are in entire harmony with our knowledge of the personality and purpose of the writer of the letters. The prologue closes, as the one before noticed, with the usual benediction of "grace" and "peace."

### III. TO THE GALATIANS

THE above Epistles furnish ample proof of the importance of a careful study of Paul's prologues. The nature of each of the Epistles is foreshadowed in its introduction. That to the Galatians was the result of a sharp conflict with the Judaistic party in the early church, and is characterized by



all the intensity of Paul's nature, as well as by profound insight into the very essence of the gospel. A study of the letter will show that Paul's character as an apostle had been impugned. It had been asserted that he was a self-constituted, and not a divinely appointed, ambassador; or, if he had a commission, that it was from men like himself and without any divine character. This view was necessary in order to overcome Paul's authority when he affirmed salvation by faith alone, apart from works of the law; and it was therefore requisite, not only that he should affirm his apostolic authority, but also his harmony with the church, in order to have success in his teaching.

The prologue of the Epistle to the Galatians is therefore in harmony with the conditions under which the letter was written. In the Epistle to the Romans Paul had affirmed that he was "a servant of Jesus Christ, called to be an apostle." His apostolic character had not been assailed and is not strenuously asserted, although distinctly stated. In the First Epistle to the Corinthians he designated himself as an apostle called of Jesus Christ in harmony with the will of God. In the second letter to the Corinthians he again affirmed his apostolic character in similar form. But in the Epistle to the Galatians he declares himself an "apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from

the dead)"—the margin of the Revised Version declaring that it was neither through "a man." With what emphasis does this first verse affirm that Paul was not an apostle by human designation! He neither received his apostleship from men, nor was it communicated to him through a man, but he received it from above. The verse is a reminiscence of the ninth chapter of Acts, and affirms Paul's belief in the external appearance of Christ to him at that time. The journey to Damascus was the occasion of his special call to the apostolic office, and it was communicated through his divine Lord, with whom was associated God the Father, so that the first and second Persons of the adorable Trinity join in the call. How emphatically does this simple statement set forth that Paul was no human messenger, but was a divinely constituted apostle of Jesus Christ!

There is a significance also in the explanatory phrase, "who raised him from the dead." The question has been asked by commentators as to whether this phrase is merely an incidental reference to the great historic fact ever present to the mind of the apostle—Christ's resurrection from the dead—or whether it was intended as an additional attestation of his apostleship, in that he received his call from the Lord after his resurrection, his call being thus as personal as that of the acknowledged apostolic company. For the phrase indicates that the one who called him was the real Christ who

## PROLOGUES TO PAUL'S EPISTLES 375

visibly manifested himself to him—the result being that he himself saw the Lord and was therefore as much an apostle as was Matthew or John or James.

Paul also associates with him in this Epistle to the Galatians the brethren who were present when he wrote the Epistle. Who these brethren were we have no certain knowledge. Suppositions of various kinds have been made, but their identity must necessarily be left to conjecture. Howson, in his commentary, says, "Assuming that this Epistle was written during the third missionary journey, these brethren may have included some of those who accompanied the apostle on his return from that journey, namely, Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, besides Saint Luke. See Acts 20. 4, 5." Assuming also that the writing of this letter was nearly contemporary with the writing of the Second Epistle to the Corinthians, we may add the name of Titus as a probable companion. Paul thus affirms that he was not alone, and that his recognition as an apostle was accepted by his associates, who joined with him in greetings to the Galatian churches if not in the substance of the letter. But it is not to be inferred that Paul meant to convey the impression that the "brethren" were intended to add to his authority as an apostle; for his independent assertion of his apostolic authority indicates that he had no such purpose.


This part of the prologue is followed by Paul's usual salutation: "Grace to you and peace from God the Father, and our Lord Jesus Christ." He is not content, however, with this statement, but follows it by a brief declaration of the fundamentals of the gospel which he was called to deliver. He affirms that Christ "gave himself" for our sins. The tense in the Greek is here very significant, indicating the single act by which Christ gave himself on the cross for man's redemption; and the statement is followed by the purpose of that gift, "that he might deliver us out of this present evil world." The tense of the deliverance is here also noteworthy—it was deliverance by a single act. The apostle's design was to indicate, incidentally perhaps, but none the less clearly, that, while Christ's whole life was in the nature of a rescue for men, the central point of such rescue was the sacrifice offered on Calvary. That from which man was rescued was "the present evil world," with its burdens and its sins, and this deliverance Paul affirms to be in accordance with "the will of God and our Father." The apostle then closes the prologue with his usual ascription, namely, "To whom be the glory forever and ever. Amen." And one cannot fail to notice a marked difference between the prologue as a whole and those to which reference has already been made, and also between it and those which follow.

#### IV. TO THE EPHESIANS

The prologue to the Ephesians is very brief. Its language is, "Paul, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ." One cannot fail to notice at once the difference between this salutation and that in Galatians. To the Galatians Paul said simply, "Unto the churches of Galatia"; in the other instance he writes to the "saints" in the city and "the faithful in Christ Jesus." The Galatian church had gone astray from the Christian faith, and perhaps also from Christian practice, and Paul simply addresses them as "the churches." The Ephesian church, however, though in need of an admonition, yet there is in it no such stinging rebuke required as is found in the Epistle to the Galatians; its members being still worthy of the designation of "saints" and "faithful."

The precise object that Paul had in writing the Epistle to the Ephesians is not perfectly clear. It may be it was simply to set forth to the saints at Ephesus the unity of the church as one body in Christ Jesus. There is a textual variation in the prologue to this Epistle which is quite significant. Some of the great manuscripts, as the Sinaitic Codex and the Vatican, omit the words "at

Ephesus," and there are a number of authorities which favor such omission as representing the original reading. Some textual critics place the words in brackets, so representing their uncertainty as to the condition of the original text. This difference of opinion has led to much discussion. Assuming that these words "at Ephesus" do not belong in the text, the conclusion has been reached that the Epistle to the Ephesians was a circular letter intended not only for the Ephesian church but for other churches in the same section of country, and that the words were inserted in the manuscripts sent to the Ephesians only. If this be so, the prologue is even more significant, for it helps to explain the general designation which Paul gives to the church, namely, "the saints" and "the faithful in Christ Jesus." We have here also the monogram of the apostle, "in Christ Jesus." Everything in Christianity, according to the teaching of Paul, is "in Christ"—including salvation from its inception to its final completion in glory. He further closes this prologue with his usual wish, "Grace to you and peace from God our Father and the Lord Jesus Christ."



## NOTES ON THE SERMON ON THE MOUNT

**T**HERE are two passages in the gospel which are believed by many to constitute two different versions of the Sermon on the Mount. The fact of their striking similarity gives force to this view, but there is no positive proof that such was the case. The view that this sermon as recorded by Matthew was delivered to his immediate disciples and that in Luke to the general multitude will satisfy the facts and explain the difference in form. It was not uncommon for the Saviour to repeat his instructions when the occasion called for them, with such change of statement and form as adapted his teachings to his immediate audience. We agree with Lange, who says: "In our opinion, they should be regarded as two different sermons delivered in close succession—the one on the summit of the mountain in Galilee, the other on the lower ridge of the same mountain; the one addressed only to his disciples, the other to all the people who had followed him. Still, so far as their fundamental ideas and real subject matter are concerned, the two sermons are identical, differing only in form and adaptation, that reported by Matthew being addressed to the disciples, and hence esoteric in form, while that



given by Luke is exoteric, being addressed to the people. The fundamental idea of both is evidently the same—the exaltation of the humble and the humiliation of the proud.” The place where the Sermon on the Mount was delivered is not absolutely certain. Mount Tabor or in its neighborhood is by many believed to have been the location. The article with the word “mountain” marks a definite elevation such as was adapted to his purpose. The immediate occasion of the discourse was the crowd which had followed him in his early Galilæan journey. They had observed his miracles and followed him from place to place. This gave occasion for the instruction to his own disciples, in which the people who were near shared; and the discourse was a part of their training for their great work. That it was a continuous discourse, and not a mere series of collected sayings of Christ’s, seems clear.

The Sermon on the Mount represents the ethics of Christianity. It is that part of Christian message with which the moral teachings of other religions are compared. Its superiority over them is well-nigh universally acknowledged. Some of its individual precepts are claimed as belonging to other creeds, but for completeness and fullness and compactness of teaching the Sermon on the Mount outranks them all. A few years ago the Chinese minister to this country, discoursing on the difference between the ethics of Confucius and those


of Christ, is reported to have said that the ethical teachings of Christ were too exalted for man to practice, and thus were not so well adapted to humanity in its present stage as those of Confucius, which were on a lower plane and better suited to the people.

The Sermon on the Mount constitutes a point of union between denominations of Christians. It has been suggested that this sermon be recognized as a kind of creed which might constitute a basis of Christian union without any further statement of Christian formularies. This could hardly be acceptable. If this were all that Christianity taught, and if it fully represented Christianity so as to mark its distinctness from the other religions, this would be well. It is a vital part of what Christ taught, but it does not include some essential things without which Christianity could not be accepted and fully explained. So fundamental is it, however, that it must ever remain the ethical charter of the kingdom of Christ.

Matthew's account begins thus: "And seeing the multitudes." Perhaps "When he saw the multitudes" would more accurately reflect the meaning of the passage. The interest of the great crowd of people made it a suitable occasion for this remarkable discourse. "He went up into a mountain." Literally, it should be "the mountain," as the article would indicate that it was some well-known

mountain with which the readers of the book were familiar. "And when he was set." The custom of the teacher of that time was to sit while his hearers stood, and he delivered his discourse consequently in a sitting posture. It is said that "his disciples came unto him." The mention of disciples would indicate that they awaited his instructions and were formally on hand to receive them, so this is a part of the training of his early followers for their great mission. "He opened his mouth." This is not pleonastic, as some would suppose, but is a phrase employed when the writer is about to set forth the importance of the communication which is to be made.


The first beatitude refers to the poor. "Blessed are the poor in spirit." The word "blessed" indicates congratulation on their condition. They are to be regarded as happy. The Master congratulates those who in the view of the world should be commiserated. It is a statement that is especially strange when put in the setting of Christ's time. In placing this as the first of the beatitudes Christ shows his interest in the poor. No wonder that the poor in every age since his day have felt that he was their friend. Hostile as the world of toilers seems to be to the church, which they often so greatly misunderstand, they instinctively recognize Christ as their Friend and one who sympathizes with their condition. In the present-day agitations



between the masses and the classes, so called, and between the workmen and their employers, this passage seems as if written for our time. In the parallel passage in Luke it reads, "Blessed are the poor," and the word "poor" refers to physical poverty as respects worldly possessions necessary for physical comfort. There is a sense, then, in which poor people are to be congratulated. They are free from many cares and temptations which beset the rich. They are free from false ambitions. They have time for meditation and realize more the necessity for prayer. They are compelled to cultivate habits of industry, which are so valuable. Above all, they are led to call upon God, who will deliver them out of their distresses, and give them grace and strength to bear their burdens. And yet physical poverty is something against which our nature revolts, and most people will recognize the ideal condition for man in the saying of the wise man: "Give me neither poverty nor riches." Matthew, however, explains the passage in Luke. He says: "Blessed are the poor in spirit." This does not apply to those poor in worldly goods alone. It refers to those who are poor in respect to the spirit, which is above all they may possess, "conscious of their spiritual need." They have low views of their intellectual as well as their spiritual attainments. They are not self-sufficient, arrogant, nor boastful. They do not court adulation. In this they imitate

the Master, who shrank from public recognition, except when his mission called for it. On the occasion of his greatest miracles he would charge his disciples to tell no man. Some who are poor in earthly possessions are self-contented, proud, and are even ready to abuse those more prosperous. Not long ago a man who had been the recipient of alms for many years called on the writer, and while asking help, denounced bitterly those who were in prosperous circumstances, and on whom he had been dependent. "Poor in spirit" may apply to all who have low views of themselves and their attainments, especially of their spiritual attainments. As they advance in Christian experience they magnify more and more the riches of divine grace.

"Blessed are they that mourn." The interpretation that the Saviour in this passage is referring only to those who mourn for their sins is not broad enough. Certainly, those who mourn over their transgressions are blessed, for they have the assurance of forgiveness. In the Old Testament we read, "Blessed are they whose transgressions are forgiven, whose sins are covered," but it includes also mourning because of personal sorrow and personal suffering. There is a blessedness that comes to those who are passing through tribulation and those who have lost their dear friends or dear ones in their homes, like Mary and Martha. It is a startling statement, one which no philosopher or teacher of that time




would have spoken. Happy, to be felicitated, are the mourners. There is something even in mourning which gives comfort. A person who has no deep sensitiveness to sorrow, but in philosophic stoicism can look upon the sufferings of mankind without grief is destitute of this element of blessedness. Who that has been caused to mourn has not felt a certain sense of comfort in the fact that he feels his sorrow? The consolation comes in the divine support which mourners receive and in the blessed rewards that are promised them in the life to come.

“Blessed are the meek.” These are the gentle, self-depreciative, those who are not wise in their own eyes and do not magnify their own importance. The meek are those who have true views of themselves and of their relation to God. They often receive little attention from their comrades, because they are not self-assertive nor arrogant. They are looked upon as weak and are not counted among the world’s forces. This, however, is an error. Some of the meekest men, who do not esteem themselves highly and do not magnify their own position or attainments, are often the firmest in the hour of trial. When the boastful and self-sufficient shrink from service or from danger, the timid and gentle and the docile are ready to die for the Master. In the endurance of suffering and heroism for Christ quiet and gentle women have been the bravest of the brave. Meekness is no proof of weakness. This

meekness was not a virtue of the Jewish people, especially of the Jewish hierarchy, nor, indeed, of the non-Christian world. It is essentially a Christian virtue. The humblest men in the eyes of God and of all true men are superior to the arrogant and proud. "Pride goeth before destruction, and a haughty spirit before a fall."

"Blessed are those who hunger and thirst after righteousness." "Hunger and thirst" is a synonym for eager desire. They are those who seek righteousness intensely, longing earnestly for its attainment. Ordinarily, hunger and thirst have to do with temporal blessings. This is a desire for the highest things. Righteousness is the great word of the Old Testament, the great quest of all the saints and sages. It is to be conformed to God's image, created after the image of God in "knowledge, righteousness, and true holiness." What an aspiration this is! How it transcends all desire for pleasure, for position, for wealth! Righteousness is a passion of the Christian. The Saviour does not explain here how righteousness is to be secured, he only states that its seekers are happy. How strange it seems that those who earnestly desire to be good are happy, but the reason is clearly indicated in the passage, because they will enjoy it to the full. Here is a desire which only God can satisfy. We must receive it as a gift, not as a desert. But it is also satisfying in itself. There is a blessedness




in the search for the true, the beautiful, and the good, all of which is embodied in righteousness. There is a blessedness in the desire for that which is noblest. It is a desire which brings its satisfaction as one goes along.

Another of the beatitudes is "Blessed are the merciful." The merciful are those who realize the existing wrongs and are ready to overlook them in the interests of righteousness. All who would have mercy should show mercy. Mercy was not a common virtue of the early ages, nor is it overcommon now. Mercy is enjoined in the Old Testament dispensation. God is set forth as a merciful God: "The Lord, the Lord God, merciful and gracious." The early history of the world was one of constant war, and thus all nations were characterized by great cruelty. Mercy was obscured by the mercilessness of conquerors. The merciful man is one who realizes his own need of mercy. He is so conscious of his own shortcomings and realizes how often he has needed the compassion of others, that he hesitates to deal harshly even with those who have deeply wronged him. Mercy is a mistake when it tends to condone evil or is an expression of indifference to wrongdoing. The truly merciful man, according to the Scriptures, is one who, recognizing his own sinfulness and dependence on God and his need of constant forgiveness, is anxious to show the same mercy to others. It is an absence of revenge



or a desire to punish others for the sake of punishment. Whenever a merciful judge is called upon to execute law he does it with sorrow and not with joy. It is said of God that "justice and mercy are the habitation of his throne." Justice without mercy might bear the aspect of cruelty. Justice with mercy may be the highest expression of love.

"Blessed are the pure in heart." The Greek word here translated "pure" is rendered in our ordinary version "clear," "clean," "pure." In the description of the holy city (Rev. 21. 18) it is said: "The city was pure gold, like unto pure glass." When Joseph had begged the body of Jesus from Pilate it is said "He wrapped it in a clean linen cloth" (Matt. 27. 59). In our Lord's explanation of the vine and branches he says: "Now ye are clean through the word which I have spoken unto you." It is further applied to religion (James 1. 27): "Pure religion and undefiled before our God and Father is this." The same word is applied to the raiment of angels (Rev. 15. 6): "And the seven angels came out of the temple . . . clothed in pure and white linen." In these passages the word "pure" is applied to that which is free from admixture—or as being just what it is represented to be, free from defect or impurity. It is not merely that which is consecrated to holy uses. It is intrinsically pure. The purity of which this passage speaks is a purity free from all duplicity. It is open, frank, sincere. We




may not be able to define it, but the soul instinctively understands it. The pure are those who have an eye single for that which is best in view of God and man. They are the holy ones who are grasping after all that is possible of attainment in Christian life and character. The passage also says: "Blessed are the *pure in heart*." The place where the purity is to be found is not in externals but in the seat of the affections and desires. It does not consist in ceremonial observances, but in that which is the fruit of the Holy Spirit. The purity here mentioned is often supposed to refer to sensual sins, but it goes deeper than that. It includes everything that can defile the soul and the life. This conception of purity is a constant factor in the Scriptures. The psalmist utters sentiments very similar to the one in these passages: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart"; "Thou desireth truth in the inward parts; and in the hidden part thou shalt make me to know wisdom"; "Create in me a clean heart, O God; and renew a right spirit within me." The First Epistle of John (1. 7) expresses it in the New Testament: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Blessed are the peacemakers." Peacemakers are such as have the spirit of peace. Peace is the

influence going out from one to another. The spirit of peace comes from union with Jesus Christ who is the supreme Peacemaker. At the birth of our Lord the multitude of heavenly hosts praised God saying, "Glory to God in the highest, and on earth peace, good will toward men"; or, as in the Revised Version, "and on earth peace among men in whom he is well pleased."

Peacemakers are peaceful people. They are not ever waiting to recognize an insult or to punish it. The sweet influence of peace emanates from them. Wherever they are they produce quiet and serenity. Sharp antagonism and animosity disappear in their presence as if by magic. But they are also peacemakers. They insist on peace. They would prevent strife by all proper means. The Hague Conference is an attempt to make peace in the world. It might be called a "Conference of Peacemakers." It is to be regretted that they have not been more successful. They have made an honest effort. The true method of making peace is not by congresses but by extending the spirit of Christ among men. He is the original and supreme Peacemaker of the world, who broke down the middle wall of partition between the Jews and Gentiles, though so far apart; and his spirit will break down all enmities in all races, and finally bring peace to our humanity. When this time shall come men will have reached the consummation of the reign of Christ.



"Blessed are they which are persecuted for righteousness' sake." This is an astonishing announcement. His people are spoken of as to be congratulated when they are persecuted for righteousness' sake. This does not mean that persecution is a good, nor that it is a proof of the righteousness of those who suffer it, but that one who endures it because of his devotion to truth is to be congratulated. In all ages those who have championed the cause of truth have been misunderstood, and in thus suffering persecution they are followers of the Master himself. This beatitude is an appeal to the highest motives. The maintenance of righteousness whether in the individual or in the national life is worthy of every suffering and every sacrifice. It is an appeal to the manliness of men as well as to their integrity. Christ did not place before his people lower motives. He did not offer them worldly inducements to become his followers. If they will be his disciples, they must deny themselves, take up their cross, and follow him; and when they are persecuted because of their devotion to that which is noblest and best, which is represented in this passage by the term "righteousness," he characterizes them as happy.

These beatitudes must have been a surprise to the disciples then, as they are to many now. The Master has given such a strange view as to who are the blessed. They are in his view the poor, the


mourner, the meek, those who are suffering disabilities which in a view well-nigh universal are regarded as misfortunes, not blessings. Now, the Master goes so far as to say that the persecuted are blessed. The word "persecute" refers to those who are pursued by others with hostile intent. He does not, however, claim that all people who are thus pursued are blessed, but such as are persecuted for the sake of righteousness. Righteousness runs through this whole sermon as a thing to be sought and maintained. Righteousness has many means of expressing itself. It has to do with the various relations in which men find themselves, right living, right thinking, right acting. Here, however, it particularly means righteousness before God. The righteous are people who have his approval. We need scarcely refer to the Old Testament, where the word is in constant use, especially in the Psalms, as the expression of man's proper relation to God. The blessing pronounced upon the persecuted here is the same as that pronounced upon the poor in the first beatitude. "Theirs is the kingdom of heaven." The kingdom of heaven in the teaching of the New Testament is not an earthly dominion with an external government, but the kingdom of God as taught by Jesus Christ "is within you." Paul defines it as righteousness and peace and joy in the Holy Ghost.

We may well note at this point the various bless-

ings that come to these people who are thus pronounced blessed. "The kingdom of heaven," "comfort," "inheritance of the earth," being "filled" with "righteousness," "mercy," "vision of God," "children of God," and then again the blessedness of the kingdom of heaven. What wonderful blessings these are! Their very simplicity obscures their greatness. At first we might say that they are the simplest things in the world, but further reflection teaches that they are not only the simplest, but they are the most precious things in the world. They are the things which humanity most needs, and in its better moments they are what it most desires.

By a sudden transition he turns and directly addresses his disciples. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." There are three grades of antagonism which these must expect. They will be reviled, that is, reproached to their faces with opprobrious epithets, or wrong constructions will be placed upon their words or actions. They will be persecuted, martyrdom may be their lot, they may be imprisoned, they may be accused before the courts. It is, however, not necessarily physical violence which is understood, although that was the common lot of the Christians of that age, but they will be treated in ways which have the same effect, the stabbing of

character, the injuring of reputation, or inducing others so to do. This is generally done in absence when it cannot be answered or rectified by denial. "They shall say all manner of evil." This is a general depreciation behind their backs, probably, which is most distressing. All thus attacked are to be looked upon as blessed. There is a relieving feature in the words, "for my sake." This is equivalent to the phrase "for righteousness" in the previous verse. They bear it because it demonstrates their devotion to his cause. It is for him they suffer, and therefore they "rejoice and are exceeding glad." We need not here interpret closely, for these words have varied significance. They are to rejoice exceedingly for two reasons: first, because their reward is great in heaven, that is, in the final state into which they are to come by faith in Christ, or in the consciousness of their own rectitude and of the approval of God. This is sufficient to enable them to rejoice even under the most untoward circumstances. But a second reason for rejoicing is given in the last clause. "So persecuted they the prophets which were before you." The early prophets were subjected to persecution, notably we may mention Isaiah and Jeremiah. In thus suffering persecution they were simply followers of the great leaders of the past and in harmony with the noblest spirits of all the ages. Persecution has been the lot of those who have



striven for the right in all generations, and there is a sense of blessedness which comes to those who realize that they are in such company.

The introduction of the prophets in verse 12 as their examples and forerunners in the endurance of persecution for righteousness' sake brings into view the fact that the disciples, like the prophets of old, had a vital relation to the world. The Master under the figures of "salt" and "light" impressed upon them their exalted position or mission. "Ye are the salt of the earth." Salt has two uses: to impart taste to that in which it is placed, and also to preserve corruptible things from decay. Calvin aptly says: "Men have nothing in them but what is tasteless, until they have been seasoned with the salt of heavenly doctrine." False teaching and unholy practice are unwholesome and defiling, while the truth which Christ taught ennobles those who receive it in good and honest hearts and will keep them from going astray. The disciples are warned that no persecution should lead them to withhold the proclamation of the gospel by their testimony and their lives. In Lev. 2. 13, we read: "Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." So every life which is offered to God must be seasoned with the salt of gospel truth to make it



acceptable to him. It is a question more curious than important whether salt ever loses its savor. The figure here is that of salt in its beneficent aspect, and the loss of savor may be referred to the danger lest his disciples should fail to scatter the salt, and thus prove ineffective in their high calling as disciples of their Lord.

In verses 14 to 16 he adds an additional figure, designating his disciples as the "light." This is a familiar figure in the Old and New Testaments: "Arise, shine, for thy light is come," and "I am the light of the world." Here our Lord addresses his disciples and says: "Ye are the light of the world." By a beautiful condescension he applies to them the figure which he also in John 8. 12 applies to himself. What an honor this which he confers upon them when he designates them as the salt which is to preserve the world from decay, and as the light which is to bear to the world the knowledge of his truth! He thus assures them of the high position they occupy and of the trust he reposes in them. They are his disciples, and known as such, and their position makes their conduct and their teaching of the utmost importance to mankind. As a city on a hill is observed even from a distance, so they, and in a measure all disciples, are objects of constant observation, always open to view, and often to hostile gaze. The traveler through Italy cannot fail to note the towns and cities built on elevated

positions, constantly in view. So the Saviour reminds them of the important position which they occupy as bearers of his gospel. They are to shine, in order that men may see their good works. This seems like a contradiction of what Christ has said elsewhere. In Matt. 6. 3, 4, in this same sermon, he declares: "When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." The reconciliation is found in the different aspects under which good works are viewed. Here it is good works as showing forth God's glory. In the sixth chapter it is good works performed with the view of self-glorification. Their position among men is such that they owe it to the world to distribute the light which is in them for the promotion of God's glory.

Having stated the important position of his disciples as the "salt of the earth" and "the light of the world," our Lord proceeds to correct the false interpretation and the glosses which the scribes and Pharisees had placed upon the law, which was held in such high esteem by his people. These leaders of the people were the bitter antagonists of our Lord during his whole earthly ministry and finally compassed his death, constantly charging that he was a perverter of the law, and that his aim was to destroy the system of truth received from their fathers, and to overthrow long established cus-

toms. Our Lord therefore begins his interpretations of the law by declaring his allegiance to it and magnifying its grandeur. This is shown in verses 17-20. He makes four statements concerning it, which disprove at once all their charges regarding his attitude to the law. First, verse 17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." His mission was not destruction but fulfillment. By fulfillment he means to fulfill its requirements in his own person, to fill it out, to make it complete in statement so that all might understand. He does not for a moment indicate the imperfection of the law itself, but the imperfection of their comprehension of it. The scribes and Pharisees did not understand its meaning or, if they did, they had perverted it. The law was deeper and broader than the interpreters of the time dreamed of. He came to impress the law upon them, to show its spirit, its deep and profound significance. "The law of the Lord is perfect," we are told, "making wise the simple. The statutes of the Lord are right, rejoicing the heart. The judgments of the Lord are true and righteous altogether." No mark of disrespect, either in speech or action, is exhibited by our Lord. He declares the permanence of the law, verse 18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This verse begins by a strong affirma-

tion, "Verily I say unto you." It is a voice of authority. It is a voice of certainty. He compares the permanence of the law with the physical things with which they are quite familiar—heaven and earth—and assures them that their endurance is an illustration of the endurance of the law of the Lord. He declares its permanence even in its minutest requirements. He is, of course, referring to the moral law. The ceremonial law changes with changing conditions, and when he whom it adumbrated came its forms disappeared. But the moral law remains in all its entirety. "Thy truth endureth to all generations." He declares that one jot or one tittle shall in no wise pass from the law. The jot refers to the simplest of the Hebrew letters, Yodh, and the tittle evidently refers to the marks by which the letters were embellished. The scribes and Pharisees felt that there were some things in the law that were unimportant and which they need not perform. Jesus affirms the permanence of the entire law.

Our Lord further declares (Matt. 5. 19): "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but who-soever shall do and teach them, the same shall be called great in the kingdom of heaven." Our Saviour's teaching is that the discrimination of the little and great commands in the moral law had no

foundation in truth. It is their duty to regard all God's commands as binding. We do not know which are the little and which are the great commands because of our inability to comprehend all the relations of things. It is difficult to understand what is here meant by the words "the least commandments." Plumptre in his commentary says: "The 'least commandments,' then, are those which seem trivial, yet were really great—the control of thoughts, desires, words, as compared with the apparently greater commands that dealt with acts. The reference to teaching shows that our Lord was speaking to his disciples as the future instructors of mankind, and the obvious import of his words is that they were to raise, not lower, the standard of righteousness which had been recognized previously." The teaching of the passage is, then, that it is enough for us to know that the commands are from God; his authority is sufficient to justify our obedience without our full comprehension of the bearings of the command. It is clear from this passage that our Lord is instructing his disciples in their capacity of teachers of the church, and it is very suggestive that in both parts of the passage the word "teach" is included. "Shall break one of these commandments, and shall teach men so"; also "whosoever shall do and teach them." It is bad enough to break the divine commandment oneself, but he who should teach the breaking of it is

verily guilty before God, inasmuch as he manifests his hostility to God, whereas, on the other hand, he who obeys God's commands and teaches them shall be great in his kingdom and in his glory.

The paraphrase of this passage by Professor Weiss brings out quite clearly its general meaning: "If, therefore, anyone begins through his conduct to make even the smallest of these commands of none effect, and teaches men to do this, such a person can occupy only a very modest position in the kingdom of God that is being realized already here upon earth. For he who does not understand how to appreciate the single elements in conjunction with the whole, and, accordingly, begins to destroy instead of building up, such a person shows a state of immature spirituality, which can gain in him only a small significance. On the other hand, he who fulfills the law, and teaches men to do so, understands the past, and for that reason the present too, in which he for this reason will attain to a greater importance." It is further added that they must not be content with the righteousness of the scribes and Pharisees, who were leading them astray, but must seek the true righteousness which God enjoins (verse 20): "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The scribes and Pharisees are frequently mentioned to-

gether in the first three gospels. The scribes were originally the translators and editors of the sacred books, but became in later times, and were at the time here mentioned, the interpreters of the law. The Pharisees were distinguished for their strict observance of the letter of the law. In this passage our Lord enters his protest against their teaching and rectifies it. Their righteousness was the righteousness of external form. They did not see beneath the surface and did not recognize the necessary correspondence between the inner and the outer life. The true righteousness must include the spirit, as well as the external act. This is vital to the conception of our Lord's teachings. It is a question what is meant here by the kingdom of heaven. Some have supposed the kingdom of God here is the church on earth. Others have regarded it as a reference to the future state. It is a possible explanation that it refers to the ideal church, and in that church the true righteousness which is taught by Christ and illustrated in his life, finds its home.

Our Lord now enters upon the discussion of several laws which had been misapprehended in the teaching of the scribes and Pharisees. He says (verse 21): "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." The Revised Version here renders it more correctly, "To them of old time." This is manifest from the anti-


thesis in the verses, and it is the most natural rendering of the Greek. The modern Greek Testament, which represents a very delicate appreciation of the old Greek, renders it, "To those of old time." He does not say who these persons were to whom he refers, nor who it was that said it to them. It is thought that it refers to the later period of Jewish history when great corruptions in the teaching had taken place. We recognize at once the command, "Thou shalt not kill," but there is no place in the Scriptures which adds the concluding clause, "Whosoever shall kill shall be in danger of the judgment." This may have been one of the glosses which the scribes had put upon the law.

He particularizes by indicating parts of the law which were liable to misconstruction and had been perverted. "Thou shalt not kill." He amplifies this by referring it not merely to the overt act of killing, but to the root of it, which is anger. Verse 22: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." That anger was sin and was to be classed in the same category with murder was far beyond their thinking. The difficulty of conceiving the spiritual bearings of things is shown in Paul's case. It is said of Paul that he made a great discovery when it dawned upon him in his struggle after righteousness that covetousness was sin. Such a discovery was important for those who had kept



to the mere letter of the law, thinking that the external act of killing was the only thing that involved sin. Christ here teaches that the passion which causes the crime is sin in the sight of God, and all anger or abusive epithets resulting from anger deserve and will receive due punishment. He indicates this by illustrations from things with which they are familiar. "Whosoever shall say to his brother, Raca, shall be in danger of the council." "Raca" is from the Hebrew word meaning "empty," and is applied to a person of weak capacity. "Whoever shall say, Thou fool." The word "fool" here is probably from the Hebrew word meaning "an apostate," a very offensive term in Jewish eyes. All these offenses are to be included under the prohibition not to kill. What wise counsel and how searching!

Our astonishment at these instructions is increased when we consider the next injunction as to the treatment of a brother with whom one is at variance. When he brings his gift to the altar for reconciliation with God he remembers that his relations are not perfect with a brother man. Although he is conscious he has nothing against anyone else, he recalls, for his conscience is sensitive at this time when he approaches his Lord, that his brother has something against him. What is his duty in such circumstances? One would be inclined to say: "As I have not consciously committed any offense against my brother, I may properly offer my



sacrifice and return to my house conscious of the favor of God." "Not so," the Master says. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." That is, go to thy brother, obtain reconciliation, and then bring your gift, and all is well. It is not necessary that the person who has something against us should come to us; the Saviour's command is, "Go to them." How many breaches of confidence and friendship would be restored if this teaching were literally put in practice! It is one of the apparently difficult commandments of our Lord, yet one of the most practical and effective.

Another subject of advice is found in verse 25 in regard to offenses which have actually taken a legal form, and to all appearances require public adjustment. He advises prompt agreement. "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." This is an illustration said to be drawn from the Roman law "in which an arrangement was made between the parties on their way to the magistrate." This involves two things—promptness of settlement and the necessity of complete settlement. Delay aggra-

vates and increases the intensity of the conflict between the parties. That which is small at first grows until it ends in disaster and penalty. Better sacrifice something. The person here spoken of is one who is evidently in the wrong, but one should seek a reconciliation with his brother in any way that does not involve sacrifice of principle or truth, and thus avoid not only further bitterness but litigation and consequent penalty, for one cannot tell what the decision of the tribunal may be. Timely adjustment of differences with antagonists is one of the wise instructions of the Master to his disciples, and well worthy to be remembered and imitated.

Another law upon which he places a fresh interpretation is that in reference to adultery. Its distinct utterance was, "Thou shalt not commit adultery." In their interpretation the scribes and Pharisees did not go beyond the letter. He came to fill out the commandment, to explain it, to show its deep meaning. The law only takes cognizance of acts. Christ takes cognizance of the spirit, the thought. Lust in thought is in principle the same as the act, and must be condemned as a violation of this law. On this passage Professor Plumptre remarks: "This noble and beautiful teaching, it has often been remarked and by way of disparagement, is found elsewhere. Such disparagement is out of place. By the mercy of God the light that lighteth

every man has led men to recognize the truth thus asserted, and parallels to it may be found in the writings of Confucius, Seneca, Epictetus, and even of the Jewish rabbis themselves." It is to be noted, however, that in the light which Christ gives there is a deeper and profounder meaning than has been found in those to whom his revelation has not come. Christ illumines by his teaching and spirit the loftiest teachings of the seers of the ages. This interpretation of the law here also is applicable "to every form of sensual impurity."

The illustration in verses 29 and 30 teaches us the importance of casting aside everything which would hinder obedience to the commands of our Lord. "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." It is not an injunction to mutilate the body, but to cast aside that which is the most precious to us rather than violate the command of God. It is a difficult and painful thing to pluck out the right eye or to cut off the right hand, so those things which we esteem of the greatest importance and value to us, if wrong, must be cast aside, if we would be disciples of Christ.

This will demand of us the renouncing of many ambitions and many pleasures which, if indulged in, must exclude us from the kingdom of God.

It is not the aim of these discussions to give an exhaustive exegesis of the Sermon on the Mount, as is found in our critical commentaries, but to bring into relief some of the important teachings of our Lord by which he prepared his disciples for their great work and in which he has instructed and edified the church through all the Christian centuries. In doing so it is necessary to treat of the teachings of Jesus in the setting of the times when they were spoken. Sometimes our Lord has in view the rabbinic glosses which had been placed upon the Old Testament teachings and had distorted their meaning, and at other times he seems to refer to popular misconceptions of the teachings of the old covenant.

The subject of divorce was a topic on which there were wide differences of opinion among the Jews. How far and for what cause divorce was allowable was a question at issue. That divorces were tolerated and favored among the Jews is clear. A form of divorce is cited by Trollope in his commentary as follows:

On the day of the week ———, in the month ———, in the year ———, from the beginning of the world, according to the common computation in the province of ———; I, N., the son of N., by whatever name I am called, of the

city ——, with entire consent of mind, and without any compulsion, have divorced, dismissed, and expelled thee, M., the daughter of M., by whatever name thou art called, of the city ——, who wast heretofore my wife; but now I have dismissed thee: thee, I say, M., the daughter of M., by whatever name thou art called, of the city ——; so as to be free, and at thine own disposal, to marry whomsoever thou pleasest, without any hindrance from anyone, from this day forever. Thou art therefore free for any man. Let this be thy title of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel.

Our Saviour's words concerning divorce in Matt. 5. 31, 32, are very emphatic: "Whosoever shall put away his wife, let him give her a writing of divorcement." The passage to which direct reference is made in this is undoubtedly Deut. 24. 1: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." In interpreting Christ's teaching in Matt. 5. 31, 32, we need to make a comparison with his further utterances in Matt. 19. 3-6: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother,

and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." From these passages it appears that divorce was not contemplated in the original constitution of the marriage relation. Our Lord appeals to the primal creation of man and woman as a proof of the indissoluble character of the marriage tie. Language could not be more explicit as to his conception of the permanent character of the marriage bond. He affirms, further, that the law current among the Jews which allowed a man to put away his wife was not the complete expression of the divine will, but was an accommodation to the weaknesses and sins of Israel. When they responded to his statement, "Why did Moses then command to give a writing of divorcement, and to put her away? he saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." The Mosaic order found in Deut. 24. 1, was a concession to the spirit and temper of the age rather than an expression of the absolute divine will. At this point the whole order of divine administration by which he suffers imperfect things to exist under an educative process until the higher state can be attained is worthy of consideration. This permission of divorce, for the language is "suffered you," was for the protection of the

woman, who in case of no regulation being established, would be subjected to much severer troubles, but was not a proof that such was the divine order. The divine order undoubtedly intended the permanence of the marriage bond.

This brings into view the discussions which had arisen growing out of the different schools of interpretation on this subject mentioned in the commentaries, namely, the school of Shammai and that of Hillel, the former affirming that one particular sin was the only ground of divorce, the other that many things which were displeasing to the husband constituted a basis on which the husband could put away his wife. Our Lord in this passage teaches that divorce for any other cause than the one expressed was contrary to the divine order, and that the remarriage of the parties so divorced was forbidden by the gospel teaching. The teaching of Christ enforces the sacredness of the marriage bond, and declares that divorce is not to be tolerated except on the grounds of a necessity which has actually severed that bond.

The next subject of which the Master treats is that of oaths, chapter 5. 33-37. The question here was whether oaths as a confirmation of testimony or for emphasis in statement are allowable. The statement in this passage, "Swear not at all," is clear. Here we have the direct utterance of our Lord objecting to oaths in the most emphatic form,



and he concludes by saying, "But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Casuistry had its place then as now. There was a notion prevalent which was very dangerous to the moral standards, namely, that oaths were of different classes, or that some were of great significance and others were less sacred and, consequently, to be indulged in at pleasure or for purposes of deception. The ideal of the Master was "Swear not at all." Oaths had been permitted in the Old Testament. Instances are found without criticism both in the Old and New Testaments. The utterance of the Master is that all oaths must have relation to God, and, secondly, those things which were taken as of least significance fundamentally had the full significance of an oath, and that men therefore cannot deal with them lightly or treat them as of no significance when uttered. It was the presumption that if one swore by the earth, or by Jerusalem, or by his head, it had no binding force. The Saviour teaches, however, that they cannot swear by anything that is not related to God. Heaven is God's throne, earth is God's footstool, Jerusalem is God's dwelling place, where he dwells with his people. One's head and all his bodily faculties belong to God, and consequently an oath sworn by either of them must be binding, because they cannot exclude God from his world. Hence, he teaches them, the Christian

requires but one form of communication—simply Yea, yea; Nay, nay. This is enough. It needs no outward attestation of the true man when one makes a promise of “Yea,” which will mean all he says; so with the negations of the Scriptures. Any attempt to go beyond this kind of oath is useless and unnecessary. We do not imagine that Christ meant to teach the sinfulness of conforming to the laws of the country in official oaths which were established for the protection of society, but he utters a strong protest against trifling oaths and all forms of swearing so constantly indulged in by thoughtless and wicked people. In the kingdom which Christ came to establish there will be no need of oaths of confirmation. “Yea, yea, and nay, nay,” will be all-sufficient.

The law to which our Lord next calls attention is that of retaliation, as expressed in Matt. 5. 38-42: “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” The passage in the Old Testament to which reference is made is Exod. 21. 24, 25: “Eye for eye,

tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." In verse 23 it is said: "Thou shalt give life for life." The idea of retaliation is found in all nations and under all civilizations. It is not always in the precise form in which it is here put, but in the spirit of this statement. In some way an equivalent has been demanded for a wrong or crime committed which was regarded as an atonement for the act. In ruder civilizations men took the redress of their grievances in their own hands. Families handed down their feuds from generation to generation, and often these were wiped out only in the blood of their enemies. In a measure this sentiment still prevails, and we not unfrequently note that this law of retaliation in its bitterest form is still active. At first view the teaching of Christ on this subject is not a mere modification or a profounder interpretation of the old law, as in some of the instances in this sermon, but a reversal of that law. Christ's teaching is, "Resist not evil." He even goes further, commanding the one who is smitten on one cheek to turn the other; one who is brought before the bar of the law and his inner garment taken away is to surrender his outer garment also. If the government presses a man into its service, compelling him to go one mile, he is voluntarily to go two miles. If one asks him for a gift, or would borrow from him, he must not turn away. This must have been a

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strange statement when the disciples first heard it. They must have looked up into the face of the Master with astonishment that he should utter such words as these. They are equally wonderful now, even in this our twentieth-century civilization, of which we boast so much. This teaching of Christ is not only regarded as impractical but as undesirable. One who should do this to-day, following literally the command of Christ as taught in this passage, would be regarded as weak, if not cowardly. What, then, shall we say to this teaching? What is it that our Lord meant to enforce upon his disciples? Is it the literal obedience to this injunction, or is it the spirit of forbearance and nonresistance which is here inculcated?

The passage in Exodus to which reference has been made was a part of the law of the old covenant. So long as men are controlled by their passions crimes are committed for which law and penalties must exist for the prevention of crime and for the protection of the defenseless. The passage in the old law, "An eye for an eye, and a tooth for a tooth," etc., is not a cry for vengeance, either personal or governmental, but is a protection against unreasoning violence. The punishment must not go beyond the transgression. The principle is that of equivalence. It has been said that no instance of this particular form of punishment was known among the Jews. We may reasonably conclude,

therefore, that the principle underlying that law was the main matter of the Old Testament teaching. Punishment among many rude people is often in excess of the provocation, and even in civilized lands imprisonment for debt has been part of the public law. The teaching, then, of the old law is that proportionate punishment for public offenses should be inflicted, but it should not be as revenge but as a remedial and a protective measure. This includes the idea that suffering for transgression exacted as a penalty is a part of natural law as it is also expressed in the Old Testament as a part of the revealed law. On verse 38 Carr, in his commentary, says: "The scribes drew a false inference from the letter of the law. As a legal remedy the *lex talionis* was probably the best possible in a rude state of society. The principle was admitted in all ancient nations. But the retribution was exacted by a judicial sentence for the good of the community, not to gratify personal vengeance. The deduction that it was morally right for individuals to indulge revenge could not be justified. Jewish history, however, records no instance of the law being literally carried out. A fine was substituted for the retributive penalty. But the principle of the *lex talionis* underlay the enactments of the law, and it is against that principle that Christ's words are directed." It is said that Washington regretted deeply the sentence of death on Major Andre, and

that he would have spared him but for the necessity of satisfying the sentiment of the people who demanded his death in satisfaction for that of Captain Nathan Hale. It is stated in the press that the present President of France commutes all death sentences to imprisonment for life and that capital punishment is a living political question in that country. It is further said that since the failure to enforce the extreme penalty homicides have increased in France. It is evident that the element of fear is still important as a deterrent from wrong, and that in its legal aspects at least it is not obsolete. The point of our Saviour's instruction to his disciples that they resist not evil is especially applicable to our personal relations to our fellow men. He distinctly teaches that there must be no retaliation, but the spirit of gentleness must be the law of all our relations. It is his instruction to his disciples and must be considered in the light of their instructions to others. The thought is that in the personal relations of those who have wronged us we must not be governed by law but by love. In each of our Lord's instructions this is indicated. When one receives a blow, or is arraigned at law, or is impressed in the service by officers, he must not ask what is his legal duty but what is the law of love. Love so far transcends law that it lifts the Christian into a higher atmosphere, and instead of demanding what in the legal sense would be his rights he does

that which softens the anger of his opponent and seals the bonds of brotherhood. Above all things, the teaching of this passage is that vengeance is excluded. The action of our Lord himself is an example for others: "When he was reviled, he reviled not again." When Jesus had been arrested, after the agony of the garden, "One of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then said Jesus unto him, Put up again thy sword into its place: for they that take the sword shall perish with the sword." And again while enduring the agonies of the cross he said: "Father, forgive them, for they know not what they do." His own life was in this, as everywhere, the most perfect illustration of his teachings.

The next matter of instruction is in relation to one's attitude toward his enemies. The passage in the Old Testament to which reference is made is Lev. 19. 18 (R. V.): "Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself; I am Jehovah." The whole passage in the sermon reads as follows: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and

on the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect" (Matt. 5. 43-48—R. V.). It will be noted that the clause in Matt. 5. 43, "Thou shalt . . . hate thine enemy," is not in the Old Testament. This was an inference, probably by the rabbis, and it had entered into the popular conception, and our Saviour is treating of the law as interpreted in his own time. That one should love his neighbor—those of his own family or tribe—would not be questioned, but that he should love his enemies was a new doctrine which was apparently incomprehensible. Our Lord here reverses the sentiment of his time and of all times. "Thou shalt love thine enemy," is the distinct teaching of the Master. This is an act of divine grace. It does not grow out of the natural soil of our human nature. The gradations of the command are instructive—love and pray. Pray even for your persecutors. This means that one is not only to act toward his enemy as if he loved him, but he is to love him, to return love for enmity, and to pray for his persecutor. In other words, this is a possibility only to those who have his godlikeness in the heart. In doing so they show their heavenly birth, and they



are the children of their Father who is in heaven. According to the text, the Father is all-embracing in his gifts: sun and rain, fruitful seasons, and blessing in all lands come upon all, the evil and the good, the just and the unjust. What an example to God's human children! As all the boundless wealth of nature is distributed without reference to human character, so man should imitate God in love to all whom God has made. The Master indicates in verses 46 and 47 that to do this shows the influence of heavenly grace. To do otherwise is to do only as nature suggests. To do this is to be a follower of Christ. The publicans, so much detested for their oppression in the collection of taxes, did not hesitate to love those who loved them, and it is usual to salute those with words of peace who are of one's own family or community or tribe; but to do good and to salute one's enemies, and to give peaceful greeting to the outsider who has no tribal or natural claims, is evidence that those who do so are "partakers of the divine nature."

The section closes with the great law of duty for all ages and all lands: "Be ye therefore perfect, even as your Father which is in heaven is perfect," or, in the Revised Version, "Ye therefore shall be perfect," that is, in thus acting and in thus expressing the love that is in the heart man becomes god-like. Perfection is the wish of God for man, and is ever the aim of the Christian man. It seems a law

too high for imperfect sinful man or woman, but it has been well remarked that an imperfect law is no law at all, and the laws of Christ here laid down are the perfect laws. The Old Testament law, "Be ye holy, for I am holy," is reaffirmed in the New Testament language, in that preeminent Christian word "love." The perfection here is not legal but moral perfection—the perfection of love. Love is Godlike, for "God is love." "He that dwelleth in love dwelleth in God." This is no affirmation of the equality of man with God, but is an affirmation of the aim of the Christian heart to be godlike. It is not the measure of extent but the measure of quality produced by union with Christ and the indwelling holiness which is here set forth.

## PAUL'S EXPOSITION OF CHRISTIANITY

### SELECTED NOTES ON THE EPISTLE TO THE ROMANS

*The Opening Argument.—Rom. 1. 14–3. 26.*

**I**T is exceedingly difficult to analyze a great spiritual movement, and such analysis can be accomplished successfully only by one in whom the life of the movement has become in a measure incarnated. When we analyze physical facts and laws we are on ground where the bearings can be readily seen, but in the realm of the spiritual life we have to do with motives, experiences, heredity, the human will, things that are beyond the reach of ordinary investigation.

In order to study scientific formulations we have only to use the intellect, but in the study of the philosophy of Christianity we need spiritual discernment as well as logical acumen. We are told in the Scriptures that spiritual things are spiritually discerned. Saint Paul says, "We speak wisdom among the perfect," that is, mature Christians, as only they can comprehend the divine wisdom.

The cross of Christ was, in the conception of the Greeks, foolishness, in that of the Jews a stumbling-block; but to those that were saved, whether Jews



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or Greeks, Christ the power of God and the wisdom of God. The great facts of Christianity can be received and applied by the child. Its deep philosophy can be comprehended only by those to whom it has been revealed by the Spirit. Hence the danger of books written on spiritual things by those who start out with the axiom that nothing can be accepted that we do not understand, and whose experience of the things of God is confined to their own intellectual processes. No one can be a careful student of the apostle Paul without noting that his writings are permeated by a profound philosophy. This appears especially in the Epistle to the Romans, the most formal and exhaustive of his writings; but it runs like a thread of gold through his other letters. Indeed, it is by the harmony of the system of truth in Romans with the other epistles from his hand that we recognize the Pauline authorship of some of the disputed epistles, such as Ephesians and Colossians. It is fitting that such a philosophy should be found in the Christian religion, and our all-wise and all-loving Father, who saw the end from the beginning, in his infinite wisdom prepared a plan for his human children which should, when thoroughly understood, explain his holy administration of the universe he made. To comprehend fully the great plan of human redemption and the philosophy which underlies it is beyond our present capacity, but we can recognize

a part of that divine plan as we study the letters of Saint Paul.

Saint Paul claims divine authority both for his apostleship and his teaching. The classical passage with regard to his apostleship is Galatians 1. 1: "Paul, an apostle, not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead." He affirms also, the divine source of his teachings concerning the Holy Sacrament: 1 Cor. 11. 23 and 24: "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, This is my body which is for you; this do in remembrance of me." Here he evidently means to say that this authority came directly from Jesus Christ. And again, in 1 Cor. 15. 3, we read: "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." Here he again affirms that his doctrine was given by special revelation.

At times he uses different words to accommodate his language to the comprehension of those whom he addresses. In Rom. 6. 19 he says: "I speak after the manner of men because of the infirmity of your flesh." He thus justifies the use of freedom and slavery as an illustration because of the weakness of their spiritual apprehension.



Further, his authority as the inspired apostle of the teaching of Christ is justified by the doctrines which he proclaims. He reaches depths and heights in his discussion of the profound problems of human nature and of man's restoration which astonish not only himself but all students of his great teachings. In the eleventh chapter of the Epistle to the Romans, at the close of his masterful argument, as he surveys the wondrous plan of God which he has been unfolding, he rapturously exclaims: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen."

The primary conception of Paul's exposition of Christianity is that it is universal. It is a gospel which he is under obligation to preach to all men, for all need it. The passage, Rom. 1. 14, is a wonderful revelation of the breadth of Christianity as announced through the apostle Paul. "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish." His exposition cannot be comprehended without understanding the universalism of the apostle. His mission is to all the world; not only to all races but to all classes and conditions of



men. The absence of the article in the Greek of the above passage shows that Saint Paul has in view not merely the Greeks and the barbarians, as the two divisions in which, in the Greek conception, the world was comprehended, but such as were Greeks and barbarians and also such as were wise and unwise. The Greek and the barbarian, the philosopher and the ignorant, all, indeed, need the same gospel, and the apostle realizes his obligation to convey it to them. The gospel for all men is fundamental to Paul's treatment of the great problems of Christianity.

The thesis of Paul's exposition is contained in Rom. 1. 17: "For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith." Around this thesis not only the Epistle to the Romans but all his Epistles seem to gather. Faith, then, is the watchword of Christianity, and Paul's whole exposition gathers around this one thought.

After announcing his thesis he proceeds at once to a vigorous denunciation of the sins of the Gentile world. His first message announces the wrath of God against the sinfulness of mankind, Rom. 1. 18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." He affirms that they had violated natural religion, and hence their acts were the result of their own wicked ten-

dencies and passions, Rom. 1. 20: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse." The portraiture of the Gentile world, which follows, is one of the most graphic and terrible in all literature. One would hardly regard it as actual if it were not confirmed by Tacitus, and by the uncovering of the ruins of Pompeii, and other sources assuring us of its reality. We know that there were individuals in those ages who rose above the conditions of their own time, but that this is a general statement of the moral condition of the heathen world is generally acknowledged.

The Jews, however, in their self-complacency did not realize that they were subject to a similar indictment, and Paul proceeds gradually in his argument to bring them under his general law of the sinfulness of men. In chapter 2, verses 17-23, he draws a picture of their condition. If not so abhorrent, at least it is equally graphic. We do not need to enter into the details of his arraignment of the Jewish nation. He charges them with professing to know God's will and approving things that are excellent because instructed out of the law, and with breaking the very commandments which they had accepted as the divine law. To their plea that they were circumcised, and therefore could not be

charged with guilt, he answers that circumcision is of no value except it be confirmed by purity of life. The outer mark of circumcision was but the sign of the life which it was their obligation to live. The statement of the Jew's true condition in relation to circumcision is found in the twenty-ninth verse: "For he is not a Jew who is one outwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God."

In the third chapter the apostle further arraigns the Jews by bringing against them the description of their sinful condition in a series of quotations from the Old Testament Scriptures, which they acknowledge as authority, and closes with the statement "that there is no fear of God before their eyes," and that all the world is under the judgment of God. He concludes the arraignment of both Jew and Gentile in chapter 3, verse 20: "Therefore by works of the law shall no flesh be justified in his sight, for through law is the knowledge of sin." The apostle thus begins his exposition of Christianity by affirming in the most positive form that men are not what they ought to be, and hence leaves men in despair unless God in his gospel shall provide a method of relief from the bondage of sin under which they are held.

The mind naturally will inquire whether the progress of the centuries has so changed men's

natural condition that these descriptions have no application now. In the onward march of humanity, with the presence of the gospel of Christ, we may well admit the great advance in the human race. We may also inquire, however, if Paul were to come to the world to-day, where he would begin his reform of the world. Would he begin by eleemosynary movements, by the proclamation of man's lofty attainments, or would he begin by pointing out the conditions of men in relation to God to-day? Would he not find abundant reason to reach the conclusion already expressed, that "by works of the law shall no flesh be justified in his sight, for through law is the knowledge of sin"? In support of the doctrine of the sinfulness of mankind we need not depend altogether upon scriptural teaching; we may appeal to facts of our own time.

There is evidence constantly accumulating of the beliefs of men that their fellow men are not only liable to do that which is wrong, but that it is their tendency to do so. Every bolt that is placed upon a door, every safe with its complicated locks, every check that is put upon people charged with special duties by their superiors to note whether they are doing their duty, is a proof of man's unwillingness to trust his fellow men. In recent times this is shown by the multiplication of laws. New laws are constantly added to the list as new forms of wrong appear in society. It is astonishing what additions

have been made to laws in recent years: laws with respect to food, laws with respect to medicine—those laws which cover the various kinds of adulterations which we constantly fear. The papers published from time to time warning people of defects or faults in church, state, or nation, are evidences of the belief that the tendencies of man are to evil and that people need to be constantly on their guard against impositions.

On occasions where one might suppose there would be a universal belief in man's truthfulness a lack of faith is apparent. An eminent public man some time ago passed to his rest. It was announced by his physician that he had died at a certain hour, and immediately there was an impression abroad that his death had been concealed for two hours for reasons connected with his business relations with the great public. While not saying so, the tone of the press was that there had been concealment on the part of the family, or physician, and the doctor thought it necessary to make an announcement that the person had died at the time stated in the previous dispatch, and that the person who had reported an earlier date was not present at the time of his death and not qualified to speak on the subject.

Another illustration of the same thing is found in the attitude of the government of the United States toward the travelers who return from foreign lands

after a visit of one, two, or three months as the case may be. The papers have been full of complaint at the action of the officials at the port of entry of New York. As the ship comes into port a representative of the government comes on board and places in the hands of each passenger a paper in which he is to declare everything that he has purchased while abroad. So far all is well. When, however, the passenger arrives at the dock, and the inspector comes to examine his luggage, though he places before him the statement of what he had bought and the receipts for the same, he is informed that neither his declaration nor his receipts are of any avail; the goods must be examined afresh and estimated by the appraiser at New York. Thus the government of the country indicates its lack of faith in the formal statements made under its own direction.

The recent achievements in aerology as exhibited in the various flying machines have also a bearing on the tendencies of human nature. When Bleriot made his flight from France to England the excitement was, of course, intense. England no longer was separated from her ancient rival by the sea; air had become the means of communication. England no longer was an island, but really a part of continental Europe. But what was the first thought in the minds of the various governments of the world in connection with the aeroplane? Has

not much of the discussion been upon the effect this new method of travel would have in case of war between the several countries? Their use for war purposes has been the chief theme, and it has even entered into the parliament of nations. Strange to realize the fact that at the beginning of the twentieth century, in the view of many the most advanced ethical age the world has ever known, every new discovery of this kind is discussed as to its importance in relation to war—as if that were the normal condition of human society. In other words, the depravity of human nature is assumed even in connection with the most wonderful scientific achievements.

These instances are cited as present-day illustrations of the truth of that part of Saint Paul's exposition of Christianity which affirms the depravity of our nature and the need of Christian faith and Christian preaching to restore man to the favor of God and to works of righteousness.

In his previous discussion Paul has shown that man is destitute of personal righteousness and therefore has no claim to the favor of God. The law demands absolute obedience in all its parts, both in letter and in spirit, if one would be justified by legalism. It is clear from the statements of the apostle in the early part of the Epistle to the Romans that he recognizes no such just person: "All have sinned, and fall short of the glory of

God.” Hence in the way of legalism, either ceremonial or moral, there is no hope for man. Jesus Christ, however, came into the world and through his death made possible the salvation of man. All who believe in Christ are “justified from all things, from which ye could not be justified by the law of Moses” (Acts 13. 39). The classical passage, however, referring to the attainment of God’s righteousness apart from the law, is found in the third chapter of the Epistle to the Romans, verses 21–26: “But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus; 25 whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.” A brief analysis will show its importance for the comprehension of Paul’s philosophy of Christianity.

He assures us that a righteousness of God apart from the law has been manifested to the world. The



language is, "a righteousness of God," which assumes that it is a different kind of righteousness from a legal righteousness, namely, a righteousness which God has provided for man. He further says that this righteousness has not only been manifested to man in the coming of Jesus Christ, but also has been testified to by the law and the prophets. By the law and the prophets, of course, are meant the Old Testament Scriptures, which foretell this new righteousness and prepare the way for it. Hence it will be noted that in Stephen's appeal before the Jewish Sanhedrin, and in Paul's appeal before his countrymen, they affirm that the doctrines which they proclaim have their root in the Old Testament Scriptures. This, of course, would be a valid argument to anyone by whom the Old Testament dispensation was recognized as of divine authority.

He next proceeds to define this righteousness. He says not only that it is a righteousness of God, but that it is a righteousness of God through faith in Jesus Christ; that is, it is appropriated through faith and becomes the possession of the believer. He also declares righteousness of this kind is necessary for all people because there is no distinction between Jew and Gentile; "all have sinned, and fall short of the glory of God." This leads him, further, to state that this new righteousness of God is justification, that is, it is a righteousness in which

the person is set right before God; a righteousness which is an act that is given, not earned, because, in the language of the apostle, "man is justified freely," and, as he expresses it in another place, it is a "gift." We have the terminology often used in theological thought, "the doctrines of grace," meaning thereby that the whole redemptive scheme through Jesus Christ is gracious, not legal. What a man secures by his own obedience he earns, and it belongs to him as a matter of right and not as a matter of grace; but this righteousness which is given by God is a gracious bestowment for which man is indebted to God. This gratuitous justification is secured for us "through the 'redemption' that is in Christ Jesus." The word "redemption" is, of course, one of the great significant terms of Pauline thought. Primarily, it means deliverance by the payment of a ransom; that is, a certain price has been set upon his deliverance, and this price having been paid, the condemned man is set free. This word will be found in Matt. 20. 28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Again, in Eph. 1. 7: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." In both passages it is clear that the deliverance was secured by a satisfaction to God, against whom man sinned, but there are passages also that indicate that

the term redemption applied merely to the act of deliverance. We are not concerned, however, with the precise theological terminology; we are concerned only with the fact that it is deliverance provided for man through the sacrificial death of Jesus Christ. In chapter 3, verse 25, the apostle indicates that Christ Jesus is to be set before the world to be a propitiation, or, as some would render it, a "propitiatory"; a propitiatory sacrifice. Here arises a question that Sanday, in his commentary on Rom. 5. 10, discusses with much clearness. It is with reference to the word "reconciliation." "What does reconciliation mean? Is it a change in the attitude of man to God or of God to man? Many high authorities claim that it is only a change in the attitude of man to God." Sanday, however, claims that the one to be propitiated is God. "There is frequent mention of the anger of God as directed against sinners, not merely at the end of all things, but also at this present time (Rom. 1. 18, etc.). When that anger ceases to be so directed there is surely a change (or what we should be compelled to call a change) on the part of God as well as of man. We infer that the natural explanation of the passages which speak of enmity and reconciliation between God and man is that they are not on one side only, but mutual. At the same time we are aware that this is only an imperfect way of speaking. We are obliged to use anthropomorphic ex-

pressions, which imply a change of attitude or relation on the part of God as well as of man."

The point, however, upon which Paul insists is that the propitiation is in Christ's blood, showing that his death constitutes the essence of his propitiation and that with reference to man it is to show Christ's righteousness; that is, that the voluntary sacrifice of Christ for human sin sets before the world all God's abhorrence of sin, and all its fearful results, and the powerful deliverance wrought by Christ from sin and its penalty. But he also shows that this propitiation has no reconciling force unless the one who claims it receives it through faith. This propitiation and acceptance of it through faith have two effects. It is a passing over, a "temporary withholding of judgment," for the sins that were committed under the old dispensation, and through it the sins of the ages have been propitiated or atoned for, thus setting forth the ground for the forbearance of God toward all sinners under both the old covenant and the new.

There can be no doubt that in this elaborate Epistle Paul carefully weighed every word, under the guidance of the Holy Spirit, and the passage under consideration has called for the exegetical skill of the foremost scholars. Selections from three of the great English commentators will show minute points of difference and yet general points of agreement. The importance of the subject and

the eminence of the interpreters from whom the quotations are taken will justify, we hope, the length of the citations.

In reviewing his discussion of chapter 8. 21-26, Beet says: "Through the gospel announced by Christ, God has, apart from obedience to law and from natural distinctions, manifested a righteousness which is his own gift to all believers. Such was needed: for all have sinned, and are thus destitute of the heritage of glory which belongs to the sons of God. This gospel implies justification by God's free favor, and this is itself a proof of the moral failure of our race, a proof strengthened by the assertion of Paul that it was made possible only through the death of Christ. This last was therefore the ransom-price of our salvation. The payment was made, and liberation takes place, in Him who was born at Bethlehem to be our King. Because no other means would avail God set him forth before the eyes of men, covered with his own blood, to be a propitiatory sacrifice sheltering from punishment due to their sins those who believe. God did this in order thus to afford proof of his own righteousness, a proof made needful by his own past forbearance and his present purpose to proclaim pardon for those who believe the words of Jesus. To delay punishment, and still more to pardon the guilty, by mere prerogative, is unjust, and therefore impossible to God. But that which

by itself would have been unworthy of a righteous ruler God has harmonized with his own absolute justice by the demonstration of it given in the death of Christ."

Sanday paraphrases this passage, 21-26, thus: "21. It is precisely such a method which is offered in Christianity. We have seen what is the state of the world without it. But now, since the coming of Christ, the righteousness of God has asserted itself in visible concrete form, but so as to furnish at the same time a means of acquiring righteousness to man—and that in complete independence of law, though the sacred books which contain the law and the writings of the prophets bear witness to it. 22. This method of acquiring righteousness does not turn upon righteousness but on faith; that is, on ardent attachment and devotion to Jesus Messiah. It is therefore no longer confined to any particular people, like the Jews, but is thrown open without distinction to all on sole condition of believing, whether they be Jews or Gentiles. 23. The universal gift corresponds to the universal need. All men alike have sinned; and all alike feel themselves far from the bright effulgence of God's presence. 24. Yet, estranged as they are, God accepts them as righteous, for no merit or service of theirs, but by an act of his own free favor, the change in their relation to him being due to the great deliverance wrought at the price of the death of Christ Jesus.

25. When the Messiah suffered upon the cross it was God who set him there as a public spectacle, to be viewed as a Mosaic sacrifice might be viewed by the crowds assembled in the courts of the temple. The shedding of his blood was, in fact, a sacrifice which had the effect of making a propitiation or atonement for sin, an effect which man must appropriate through faith; the object of the whole being by this public and decisive act to vindicate the righteousness of God. In previous ages the sins of mankind had been passed over without adequate punishment or atonement: 26. But this long forbearance on the part of God had in view throughout the signal exhibition of his righteousness which he purposed to enact when the hour should come, as now it has come, so as to reveal himself in his double character as at once righteous himself and pronouncing righteous or accepting as righteous the loyal follower of Jesus."

Vaughan 3. 21-26: "This was all that law could do—the law of Moses, or any law: it could point out sin, but could not clear from sin: *but now apart from any law, a righteousness of God—not of man's making, but of God's giving—has been manifested, testimony being borne to it by the law and the prophets:* there is no conflict between the gospel and the Old Testament; on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the gospel: *a righteousness, I say, of God,*

wrought out, in each individual instance, *by means of faith in Christ*; a righteousness *reaching to all who so believe*; all indiscriminately; *for there is no difference*; all alike, Jews and Gentiles, need this new gift; *for all alike sinned in their old state, and are missing the glory of God*—that state of final perfection which God has from the beginning designed for man: all alike need, and all alike may have; *being made righteous*, cleared from guilt, not by any merit of theirs, but *gratuitously, by the free favor of God, through that redemption which is in Christ Jesus, whom God proposed to himself in his eternal counsels, as a propitiation, to be made available by means of faith*; a propitiation to be effected in (through) *his blood*; proposed to himself, I say, *for, declaration of his righteousness*—that God might declare in him his own gift of righteousness to man—*because of the remission*—a righteousness *owing to* (originating in) *the letting go, the disregarding, the dismissal*—of all past sins in (through) *the forbearance of God*; with a view, I say, *to that declaration of his righteousness in the present season, unto his being*—so that God may be *both righteous and the giver of righteousness to him who is of faith in Jesus Christ.*”

There is one point at the close of this passage (3. 26) which the commentators seem to have overlooked, namely, its practical bearing: “for the showing, I say, of his righteousness at this present



season." The apostle Paul was not a mere theorist; he was setting forth the divine plan of human redemption. His doctrines were at once profound and practical. While he was interested in the dialectics of his subject, the supreme motive which dominated him was his passion for the souls of men. His gospel was a gospel for his age and for all ages. If one will compare the age of Saint Paul with present-day conditions he will find much that is common to both. Sin still calls for forgiveness, man still needs holiness more than anything else, the Cross is still the great attraction for the pilgrim seeking rest—"and I, if I be lifted up from the earth, will draw all men unto me"—heaven still beckons believers away from the sordid pleasures of earth. Paul's gospel is always for the "present season," it never gets out of date. It is always the power of God unto salvation to every one that believeth.

Paul's message in the gospel of the atonement which we have been considering is for all ages and for all peoples.

The teaching of this passage is the keynote of redemption and excludes all human glorying. "Where, then, is the glorying? It is excluded. By what manner of law? of works? Nay; but by a law of faith." He then affirms his great proposition, "We reckon therefore that man is justified by faith apart from the works of the law."

*The Blessed Results of Justification by Faith.—  
Rom. 5. 1-11*

The discussion of the Epistle to the Romans thus far has shown the necessity of faith righteousness. The apostle has demonstrated that neither Jew nor Gentile has been able to secure by legalism reconciliation with God, and his conclusion is that it is unattainable in that way. He has proved also that his doctrine was in harmony with the teaching of the Old Testament, and he has justified salvation by faith logically to the Jewish consciousness by citing the case of Abraham, their historic representative and leader.

Having thus demonstrated his main proposition, he enters the realm of personal experience and shows the rich fruitage of salvation by faith in the life of the believer. In the fifth chapter, first verse, we read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The Revision of 1881 translates, "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ." The manuscript authority is manifestly in favor of the latter, but the interchange of the long and short vowels  $\omega$  and  $\circ$ , called "Itacism," which is not uncommon in Greek manuscripts, may justify the rendering of the Authorized Version. When such critical scholars as Meyer, DeWette, Scrivener, Alford, and

others retain the translation of the Authorized Version it may well remain for the present as an unsettled problem. These commentators have held that the logical connection of the passage requires us to read, "we have peace with God." The Revised Version, "let us have peace," is held by many not only to be the rendering of the manuscripts, but also to be in harmony with the apostle's course of thought. It may mean, "let us enter into and enjoy the peace which has been secured for us through Jesus Christ," or, "we may have peace through Jesus Christ." The point, however, for which the apostle cites these words is full of Christian significance. He sets before us the glorious results of faith in Jesus Christ. The first result he mentions is, "peace with God." There cannot be peace unless there has been a previous alienation on the part of God or man or both. While it is God's peace which the justified man enjoys, it is man's peace with God which is secured by faith. This is explained further in the tenth verse, "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we shall be saved by his life." And again, 2 Cor. 5. 18-20, "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their tres-

passes, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." Also in Col. 1. 20, "And through him to reconcile all things unto himself, having made peace through the blood of his cross."

It seems clear from these passages from the same apostle that man by his sin has alienated himself from God and God is displeased with him and requires something on man's part in order to be restored to the divine favor. The prophets blaze with indignation against the sins of their times. "God is angry with the wicked every day." All sin, in the nature of things, is antagonistic to God's holiness and must be displeasing to him. His infinite compassion and love may through Christ forgive sin and restore the believer to the divine favor, but something on man's part must be done to secure the reconciliation. God's love for man is all-abounding, and no one can be beyond the reach of his interest and Fatherly compassion, and when the vilest sinner comes back to his Father's house, he finds a hearty welcome. The peace, then, spoken of in this passage is the restoration of the harmony between God and man through conversion of the sinner by the influence of the Holy Spirit.

The peace also implies more than this. It implies

that internal sense of comfort which is the direct outcome of faith in the Lord Jesus Christ. To the one who has been conscious of guilt, the blessedness of his new relation to God brings such peace as the world can neither give nor take away. It is the joy of a truly contented life united with God and doing his will and in the constant enjoyment of his favor. From the scriptural standpoint this peace has been secured for the believer from the moment when he accepts Christ by faith as his personal Saviour. Our Methodist fathers were accustomed to sing:

“O how happy are they,  
Who the Saviour obey,  
And have laid up their treasure above!  
Tongue can never express  
The sweet comfort and peace  
Of a soul in its earliest love.”

Paul further says: “Let us rejoice in the hope of the glory of God.” The word *δόξα*, “glory,” is one of Paul’s special words. It is found about sixty times in his Epistles and frequently in other parts of the New Testament. It means “manifested splendor” or “majesty.” It takes its meaning in part, at least, from its environment. In the passage before us we have, “The glory of God”; in 1 Thess. 2. 12, “To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.” We also have it in Rom. 2. 7, 10, “To them that by patience in well-doing seek for

glory and honor and incorruption, eternal life." Then also in the tenth verse, "But glory and honor and peace to every man that worketh good." We have it also in 2 Tim. 2. 10, "That they also may obtain the salvation which is in Christ Jesus with eternal glory." And in 1 Pet. 5. 1, "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed." Then again 1 Pet. 5. 4: "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away"; and in the tenth verse, "Who called you unto his eternal glory in Christ." These various passages attest that it may mean the glory of God manifested to the believer here and also the sharing of God's glory in the future life. It may be said, then, that the apostle exults in the hope of the glory of God which would include the presence and favor of God here and the enjoyments of the eternal life beyond.

In the third verse we are taught also that the apostle rejoices in tribulations. The Revised Version reads, "Let us also rejoice in our tribulations." Here we feel the sentiment of the apostle expressed elsewhere, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," where we are taught, as in the passage before us,

that he glories in tribulations because of their blessed results. We can hardly conceive of one rejoicing in tribulations in themselves, but he expects and rejoices in them as part of God's plan for human perfecting. This is expressed in the verses immediately following, showing the benefits of tribulation. "Tribulation worketh patience." One who has never met disappointments or gone through severe trials does not know the meaning of tribulation and therefore has not experienced its results. Patience under trial is one of the richest fruits of the divine life. Often the most afflicted people are the most patient people. The writer of this in his pastoral experiences has seen examples of the patience wrought in and through suffering which were very remarkable, and when one is looking for the fruits of the spiritual life in their ripeness and richness, he will find them generally in some home of affliction and perhaps of poverty. It is further said, "And patience probation"—perhaps the better rendering is "approval." Patience receives the divine approbation and strengthens the character. Then again, "Probation, hope." The approval just referred to worketh out hope and "hope putteth not to shame." The apostle then gives the reason why hope does not disappoint: because of God's love "which is shed abroad in our hearts by the Holy Spirit."

One can best appreciate the force of the apostle's rejoicing in tribulation by recalling 2 Cor. 11. 23-30, in which he gives the list of the sufferings through which he had passed. It is this man, whose life in Christ was one of toil and deprivation and trials of manifold kinds, who exults in his sufferings, and in this passage teaches us that to the Christian tribulations may become a matter of exultation. He further rejoices in the reconciliation with God which he now enjoys. His language is, "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (verse 11). This seems to be the consummation of his rejoicing that he is reconciled to God, which brings with it the blessed experiences of which he has spoken and the exulting assurance of the life beyond.

In the course of his discussion of the blessed results of justification he pauses in the verses 6-8 to set forth the peculiarity of Christ's death in its relation to mankind: "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for a good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." In this passage he affirms that it was man's weakness that called



forth Christ's death. They were sinners, unable to rescue themselves. They must have help; and Christ died for them, not because they were strong, but because they were weak, and further, he did it at an appropriate time: "In due season," is the language. This has been interpreted as meaning that the condition of the world at the time of Christ's coming was the most appropriate one in which his advent could take place. The superiority of the Greek language, the universality of the empire of Rome, the intercommunion possible between all parts of the world, at that time made it the fitting occasion for the coming of Him toward whom the prophets had looked forward and for whom the world was unconsciously waiting. It was the time of man's need and God's appointment. "When the fullness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4. 4).

It is further stated that the extraordinary nature of Christ's death included the fact that it was not a natural thing or according to ordinary custom that man should do as Christ had done in dying for sinners. There are cases, he intimates, but rare ones, in which one might die for a just man, by which he meant one who filled the requirements of legal obligation, such as business honesty,

personal rectitude, and general devotion to human welfare. He further indicates that it would be more probable that one should die for the good man. This word "good" is supposed by some to have the same meaning as the "just" man, but it is improbable that Saint Paul should repeat the two words with exactly the same meaning. The general view is that to the idea of justice was added that of active goodness. It was the generous man, whose heart was open to the cry of the needy and felt deeply the appeals of human want. For such a man one would be more likely to lay down his life. He further states that Christ's death was for those for whom it was very unlikely that anyone would die. Christ showed the measure of his love in that he died for men while they were yet sinners. Men sometimes ask wherein was the death of Christ different from other martyrs—from Socrates, who drank the hemlock with fortitude, and others who have gone to their death willingly for some great cause. Paul explains it. His death differs in that he died for men because they were sinners and without divine help, incapable of throwing off their sins and securing God's favor. Here, then, was the supreme glory of Christ's sacrifice. It was not the righteous, but sinners, whom Jesus came to call. The passage which we have been considering contains one word around which his discussion gathers: the word "rejoice." It seems

peculiar in a passage which is so pathetic in its references to the death of Christ for sinners. Above the shadows of the gloom of those awful events to which he was referring in the life of his Lord he sees the glory that lies beyond, the glory of peace with God, the glory in tribulations, the glory of the future life, and the glory of the reconciliation which he now enjoys and in which he exults.

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*Adam and Christ the Heads of Humanity.—Rom. 5.  
12-21*

The passage now under consideration presents one of the profoundest conceptions in Pauline thought, and its precise meaning has called forth almost endless discussion. It has been the battleground of exegetes for centuries. The precise connection of this passage with what goes before is difficult to determine. It probably refers in general to the whole previous discussion of the Epistle, but is more directly connected with the eleventh verse, in which the apostle has spoken of the great reconciliation wrought for man through Jesus Christ: "And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." And now, Paul having brought the believer into that condition of peace with God, described in Rom. 5. 1-11, he proceeds to unfold the course of human history



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AS PRESIDENT EMERITUS**



under the divine administration: the twofold leadership of humanity through Adam and Christ, Adam representing the source of man's downward movement, Christ his restoration and final glorification. It is sometimes called the Adam-Christ section of the Pauline Epistles. Adam and Christ appear also in 1 Cor. 15. 45 to 49 under the appellations first and second Adam.

A comparison of these two passages shows important harmonies and contrasts between Adam and Christ. The personality of Adam and the historicity of the account in Genesis are accepted by Paul and constitute the starting point of the comparison. Adam, the primal head of the human race, is represented in Genesis as separated in his creation from that of the natural world by the distinct act of God: "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1. 27). This is followed by his assignment to dominion over the physical creation. The high place thus given to Adam in Genesis as the historic ancestor of the race is not disproved by scientific investigation, and it is here the starting point of the comparison with Christ which is so fully elaborated in this remarkable passage. The explanations offered have been too numerous to be considered in a brief discussion; nor is it proposed at this time to enter into the minute doctrinal implications which an exhaustive

interpretation involves. For our present purpose the passage will be best viewed as a whole. We may consider the sweep of the apostle's thought rather than the philological examination of its separate words and phrases; the former may be clear, while the latter is exceedingly difficult, waiting a deeper knowledge of the precise meaning which is intended to be conveyed by his language.

We note first the direct relation that exists between sin and death. "Therefore, as by one man sin entered into the world and death through sin, so death passed unto all men, for that all sinned." There can be no question that in the apostle's view sin was the source or the instrument by which death was distributed over the human race. It is distinctly said that all die because all sin. We are not now concerned with the how, but with the fact. The apostle has already declared this fact in Rom. 3. 23: "For all have sinned, and fall short of the glory of God." This consciousness of sin is universal, and is as true now as when Paul uttered these startling words. Frederick Brooke Westcott, in his book *Paul and Justification*, says of the latter passage: "It merely states a truth we are none of us prepared to deny, that at one time or another we have done that which we blush to recall; what we feel to be incompatible with any acceptance by God. This sin is always past, even if perpetrated just this moment; the consciousness it entails is

inevitably present. Because we did wrong to-day, last week, last year, whenever it may be, we feel in our hearts uncomfortable at the contemplation of God and his supreme holiness. And there is more in it than that: not only do we feel unfit, but we actually are unfit." But in what way sin brings and did bring death is the deep problem which exegetical students have been trying to solve.

We note, second, that sin and death are related as cause and effect to Adam, the historic progenitor of our race. "Through one man sin entered into the world, and death through sin." The one man, as also sin and death, are here personified; he is not merely a human being: but a distinctly defined personality, as shown by the history in Genesis, to which Paul is undoubtedly referring. Paul stamps with his approval that history with which his readers were familiar. The Jewish element in the Roman church would understand it, as also the Gentile element who had received instruction in the Old Testament. Adam is the representative man as having broken a definite command to which was affixed a distinct penalty: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2. 17). The sin of Adam was willful and voluntary transgression of a command which had been given to him by God himself. Paul does not say that the sin of Adam was the sin of all



mankind, but he does say that all men shared in the effect of his sin, which was death. Here we are in the sphere of the great mystical conceptions of the apostle. When sin entered into the world it diffused itself by hereditary transmission—for we find the tendency to sin universal. This view of Paul's meaning, that the race is regarded as an "organic unity," satisfies scientific accuracy as well as scriptural exegesis.

We note, third, the correspondence between Adam and Christ as the leaders of the race. This destructive work of sin has its counterpart in the second Adam, Jesus Christ, who more than restored for man that which Adam lost. In the twelfth verse there is an implied comparison which is brought out more fully later in the passage. The omitted member of the comparison would be, "So by one man righteousness entered into the world and through righteousness life." Death and life here stand opposed to each other in their nature and sources.

In his second letter to Timothy (1. 10) he affirms Christ's victory over death: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The life indicated is not mere existence, but the divine life in the soul here, with the assurance of the eternal life hereafter; so the comparison is in

the nature of an antithesis—sin, which brings with it sorrow, pain, and death; and righteousness, which brings with it joy, freedom from sin's power, and future glory. The former was introduced by the first Adam, the latter by the second Adam, even Jesus Christ.

But the results are not absolutely equal, for the apostle declares that the blessedness brought by Christ far outweighs the disaster wrought through Adam. The whole discussion of this chapter presents the glory of Christ's achievement by his death. The apostle shows that the loss through Adam was more than compensated by the gain through Christ. In the fifteenth verse we read: "But not as the trespass, so also is the free gift. For if by the trespass of the one the many die, much more did the grace of God, and the gift by the grace of the one man Jesus Christ, abound unto the many."

Again we read, verse 17: "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in the life through the one, even Jesus Christ." Notice the "much more" in both passages as expressing the emphasis which the apostle is placing upon the superior work of Jesus Christ. In the divine administration it would be expected that the gain through Christ should surpass the loss through Adam which

the apostle so clearly declares. How the glory of the latter dispensation, of which Christ is the head, surpasses that of the former under the leadership of Adam! Here we see the progress of the Christian dispensation, which had its completion in the atonement and resurrection. The one sin of the first Adam brought death and its sad consequences to the race, and one act of righteousness by the second Adam brought life and immortality.

We may note also that in this connection the word rendered "sin" in the twelfth verse is changed to another word rendered "trespass." The word thus translated sin is the missing of the aim, the failure to reach the idea required by the Divine Holiness; the word rendered trespass, "a defection from uprightness," but in their meaning here not specifically different. We have here to think particularly of the respective influence of the act of sin on the one hand and the act of righteousness on the other as counterbalancing each other, and that the good more than balances the evil. Saint Chrysostom, in his homily on Rom. 5. 19, seems to regard death itself and its condemnation as having a benevolent aspect. He says that "we are so far from taking any harm from death and condemnation, if we be sober-minded, that we are the gainers even by having become mortal: first, because it is not an immortal body in which we sin; secondly, because we get numberless grounds for being re-

ligious. For to be moderate and to be temperate and to be subdued, and to keep ourselves clear of all wickedness, is what death, by its presence and being expected, persuades us to. But following with these, or rather even before these, it hath introduced other greater blessings besides. For it is from hence that the crowns of martyrs come and the rewards of the apostles; . . . and, besides, there is this also to be said, that immortality awaits us, and after having been chastened for a little while we shall enjoy the blessings to come without fear, being as if in a sort of school in the present life under instruction, by means of disease, tribulation, temptations, and poverty, and the other apparent evils, with a view to our becoming fit for the reception of the blessings of the world to come."

It seems to the writer that the view here expressed is hardly in harmony with the teaching of the present passage concerning the deleterious effects of Adam's fall.

There is another contrast in this passage—that between works on the one hand and grace and faith on the other. Paul cannot lose sight of his great doctrine, salvation by faith. This doctrine carries with it in his thought the great principle that the salvation which Christ won for the race comes to mankind not as a reward for obedience to specific commands, but as the free gift of God. Man by his fall has become incapable of restoring himself to

Divine favor or to holiness of life. The tendency of the race to sin, thus incurred, has spread into involuntary transgressions, so that man's will, as well as his actions, has become hostile to God. The law, however, still remains in all its grandeur as the expression of what God's holiness demands. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6. 23). Death, according to the apostle, is wages earned; eternal life is a gift bestowed. Death stands as contrasted with life, grace as contrasted with works. Works say "do," grace says "believe." Adam was unwilling to keep within the limit which God prescribed. Christ himself performed all that the law required, suffered all, that the great plan of salvation for a sinful world might be complete, and won for man all the rich blessings which God has prepared for him for this life and for that to come. These blessings include holiness and happiness and heaven. "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come."

As was said at the beginning, we have only touched the most general outline of the thought which would be unfolded by a more minute examination of the text.

The assumptions on which this paragraph proceeds may well receive our consideration.

Paul assumes without argument the historicity

of the account of the fall of man as given in Genesis. He assumes a connection between the sin of Adam and mankind which involves the deterioration of the race and consequent need of Divine help to restore man from the sinful condition into which the fall had brought him. He assumes that Christ, the second, and final, head of the race, has met all the conditions of our fallen humanity and given to man the power, through faith in his atoning sacrifice, to be restored to God's favor and to be recreated after the pattern of God's holiness which was exemplified in the life, death, and resurrection of Jesus Christ. He declares that the blessing has been greater than the curse, the gain greater than the loss, and shows that the whole history of redemption is worthy of the wisdom and benevolence of him in whom we live and move and have our being.

The apostle closes this paragraph of his great epistle with the striking contrast between sin and grace which is much like a doxology. At the name of Jesus Paul is accustomed to break out in thanksgiving. "In Christ" is his perpetual motto, both for his life and for his preaching. Christ to him is all and in all. Paul's gospel is everywhere irradiated with the glory of Christ. Christ shines through every page of his great letters, radiates his rich experience, meets all the aspirations of his great loving heart. In this exultant faith and thanksgiving he closes this wonderful paragraph of his greatest Epistle.

*Paul's Mysticism.—Rom. 6. 1-23.*

The twofold headship of humanity was argued by Saint Paul at length in the fifth chapter, in which the ravages of sin in the human world, taking its starting point with the first Adam, are set forth. In his argument Paul assumes the historicity of the account of the creation and fall of man as narrated in the first three chapters of Genesis. He declares that what was lost through the first Adam has been restored, and more than restored, through the second Adam, Christ Jesus our Lord: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly; that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5. 19-21).

Paul's intensely logical mind recognized at once that this great gospel truth might readily be perverted to support the theory of antinomianism. The argument of the objector or the objection which Paul is considering is that the doctrine of gratuitous justification, which Paul has been demonstrating in the earlier part of this Epistle, involves indifference to sin and even justifies its

continuance by the sinner, as it would enhance the measure of the glory of God's forgiving grace. Paul's answer to the objection is that such a thought as continuance in sin on the part of one who has been justified through faith in Jesus Christ is impossible. To the question in the first verse, "What shall we say then? Shall we continue in sin that grace may abound?" Paul's emphatic reply is, "God forbid."

The sixth chapter is devoted to a demonstration of the thesis that faith in Christ makes the dominion of sin over the believer impossible. The one absolutely excludes the other. Justification by faith involves not merely the forgiveness of the sinner, but also the sanctification of the believer. In Paul's thought the life of faith is absolutely irreconcilable with the life of sin. It is this which a generation untrained in spiritual things could not understand, and in setting forth his views he employs that sublime mysticism which abounds in the writings of the great apostle.

In Paul's development of his thesis he affirms that we may not continue in sin, because the believer has been united with Jesus Christ by faith, and thus has died to sin and therefore can no longer live in it. He says in the second verse, "We who died to sin, how shall we any longer live therein?" It is difficult to express the exact meaning of the apostle in the phrase "died to sin." To be dead



to anything is to be beyond its control; we are insensible to it; it does not dominate us any more. So when the Christian died in relation to sin, sin lost the dominion which it had held over him and he became impervious to its power. The apostle explains this by the analogy with baptism. His language is: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." We need not at this point raise the question of the relation of this passage to the mode of baptism. Many find in it a reference to baptism by immersion. The writer thinks the apostle has no such thought in view as to the mode of baptism—at least he is not intending to treat of that—but of the death and burial and resurrection of Jesus Christ. Baptism was a symbol of union with Jesus Christ—it was the outer seal of the new life which had come to the believer and which was expressed in the baptismal formula. Baptism was a fitting symbol by which to illustrate the point he had in hand, namely, the mystical union of the believer with Christ. His language expressly affirms it. "We were buried with him through baptism into death," that is, we were united to him by faith, and through our baptism we symbolically died with him and

were buried with him, so that the baptism represents our mystical union with Christ in his death and burial, and, as an immediate and necessary outcome, also our union with him in his resurrected life. The time when this union was effected was the time when through baptism he publicly accepted Christ and received the seal by which he was attested to be in fellowship with Christ; and as Christ died to sin, the Christian can no longer live in it, but has been "raised from the dead through the glory of the Father" into the new life which is in Christ Jesus.

Paul further declares that the "old man" was crucified with Christ in order that the body of sin, the seat of the propensities and activities of sin, might be destroyed. Verse 6: "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." By the "old man" he means the unregenerate man, the man who has never submitted to the gospel of Jesus Christ. (Eph. 4. 22, 24; Col. 3. 9, 10.) And he affirms that this old man, this unregenerate man, this unrenewed nature of ours, was put to death on the cross. His language is, "The old man was crucified with him." That is another of the mystical phrases of the apostle. He says of himself elsewhere (Gal. 2. 20), "I have been crucified with Christ; and it is no

longer I that live, but Christ liveth in me." It is similar to all those expressions of identity of Jesus Christ with the believer which he affirms elsewhere in the most positive manner. It is similar to another passage (Gal. 3. 28): "For as many of you as were baptized into Christ did put on Christ." It is as though the sinner hung with Christ on the cross, and that in his death the sinner with his sins died; and when he was leaving the tomb the sinner with his sins was leaving the tomb; and when Christ rose from the dead, the sinner without his sins, the sinner redeemed from his sins, arose from the dead, no longer the old man, but the new man, the new man that was in Christ Jesus, and he declares that henceforth he should no longer serve sin, as verse 7 states it, "For he that hath died is justified from sin," that is, against a dead person a charge can no longer be laid, and the death of Christ has justified the sinner who has believed in him, and he is therefore free from sin. In understanding this passage we need to note carefully the use of the tenses. At every point in discussing the union of Christ with the believer the aorist tense is used, as indicating a definite point at which the action involved took place. King James's version in the sixth verse reads, "Knowing this, that our old man is crucified with him," etc.; the Revised Version of 1881 has it more accurately, "Know this, that our old man was crucified with him." In the eighth

verse, King James version, we read, "Now if we be dead with Christ"; in the Revised Version we read, "If we died with Christ." In Christ's death and resurrection were summed up the world's redemption from sin and the world's restoration in Christ. The whole world was included in the great act of human salvation, but this redemption and union with Christ do not become available to us except as we receive them as the gift of Christ and exercise faith in him. What Christ wrought for the world was wrought on Calvary's cross and in his resurrection from the dead. Baptism was the outward act of induction into the church, designating the point of time at which this union with Christ was accomplished.

In the eleventh verse the apostle tells us the aspect under which the Christian should view his life. His language is, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." He now views himself as no longer under the dominion of sin, but as united with Christ and his fellow-Christians in the kingdom of grace. He answers the question, Are we to consider this crucifixion with Christ and consequently salvation by grace as a gateway to continued sinfulness, to ungodliness of all kinds, or must we view the believer's life as separated in Christ from sin and a life to be lived after the pattern of Jesus Christ? The latter is Paul's assumption. He is to reckon

himself entirely impervious to sin, not to consider it, not to indulge in it, not to contemplate it; he is to consider that he is bound no longer in sin, but has completely broken with it; sin and he are no longer to have any relation to one another. In every assault of sin he is to fly to Jesus Christ, and by faith become united to him, and at every step in his life he is to walk with the Master and thus reckon himself to be entirely dead to sin and alive to God, and this life in God is to last for evermore.

It would be impossible in this brief discussion to give an adequate expression of the meaning of these mystical phrases to which attention has been called. On the part of the critical student they would require special studies, but enough has been said to give some conception of the importance of this mystical side of the apostle's life and thought.

Among the commentators Sanday seems to be the most exhaustive in his treatment of this part of the Epistle. He says that Paul arrived at this doctrine of mystical union by the "guiding of the Holy Spirit" and that the basis of the doctrine is "the apostle's own experience." "His conversion was an intellectual change, but it was also something much more. It was an intense personal apprehension of Christ as Master, Redeemer, and Lord." He also affirms that the doctrine in its fundamental conception "has close parallels in the writings of Saint John and Saint Peter."

Professor Sanday into his discussion of the question introduces Matthew Arnold's *St. Paul and Protestantism*. He deprecates the defects of Matthew Arnold's treatment, but presents quotations from his works in which he believes that he caught the deep conception of the apostle's thought:

"If ever there was a case in which the wonder-working power of attachment, in a man for whom the moral sympathies and the desire for righteousness were all-powerful, might employ itself and work its wonders, it was here. . . .

"It is impossible to be in presence of this Pauline conception of faith without remarking on the incomparable power of edification which it contains. It is indeed a crowning evidence of that piercing practical religious sense which we have attributed to Paul. . . .

"But one unalterable object is assigned by him to this power: to die with Christ to the law of the flesh, to live with Christ to the law of the mind. This is the doctrine of the necrosis (2 Cor. 4. 10), Paul's central doctrine, and the doctrine which makes his profoundness and originality. . . . Those multitudinous motions of appetite and self-will which reason and conscience disapproved reason and conscience could not govern, and had to yield to them. This, as we have seen, is what drove Paul almost to despair. Well, then, how did Paul's faith, working through love, help him here? It enabled him to

reenforce duty by affection. In the central need of his nature, the desire to govern these motions of unrighteousness, it enabled him to say: 'Die to them! Christ did.' If any man be in Christ, said Paul—that is, if any man identifies himself with Christ by attachment so that he enters into his feelings and lives with his life—he is a new creature; he can do, and does, what Christ did. First, he suffers with him. Christ, throughout his life and in his death, presented his body a living sacrifice to God; every self-willed impulse, blindly trying to assert itself without respect of the universal order, he died to. You, says Paul to his disciples, are to do the same. . . . If you cannot, your attachment, your faith, must be one that goes but a very little way. In an ordinary human attachment, out of love to a woman, out of love to a friend, out of love to a child, you can suppress quite easily, because by sympathy you become one with them and their feelings, this or that impulse of selfishness which happens to conflict with them, and which hitherto you have obeyed. All impulses of selfishness conflict with Christ's feelings; he showed it by dying to them all; if you are one with him by faith and sympathy, you can die to them also. Then, secondly, if you thus die with him, you become transformed by the renewing of your mind, and rise with him. . . . You rise with him to that harmonious conformity with the real and eternal

order, that sense of pleasing God who trieth the hearts, which is life and peace, and which grows more and more till it becomes glory."

Dr. Sanday also introduces a quotation from the philosopher T. H. Green. From Mr. Green's lay sermon *The Witness of God* Dr. Sanday makes the following quotation emphasizing this side of the apostle's thought and showing its importance in order to understand his teaching:

"The death and rising again of the Christ, as he [Saint Paul] conceived them, were not separate and independent events. They were two sides of the same act—an act which relatively to sin, to the flesh, to the old man, to all which separates from God, is death; but which, just for that reason, is the birth of a new life relatively to God. . . . God was in Christ, so that what he did, God did. A death unto life, a life out of death, must then be in some way the essence of the divine nature—must be an act which, though exhibited once for all in the crucifixion and resurrection of Christ, was yet eternal—the act of God himself. For that very reason, however, it was one perpetually reenacted, and to be reenacted, by man. If Christ died for all, all died in him: all were buried in his grave to be all made alive in his resurrection. . . . In other words, he constitutes in us a new intellectual consciousness, which transforms the will and is the source of a new moral life."



Enough has been said, we think, to show the importance of this passage and its relation to his great scheme of Christian doctrine as set forth in the Epistle to the Romans and as referred to in Paul's other writings.

The union of the believer with Christ in his life, death, and resurrection and the effect of this union in the personal holiness of the believer is one of the great doctrines which occupy the center of the apostle's thinking.

As shown in a previous paper, on Rom. 6. 1-11, the sixth chapter of Romans sets forth the doctrine of the mystical union of the believer with Christ, by faith, in his life, death, and resurrection. It involves an actual identification with the Redeemer himself. This no doubt is mystical language. When strictly compared with the facts of religious consciousness it must be admitted that all such terms as union, oneness, fellowship, identification, pass into the domain of metaphor. They are taken to express the highest conceivable degree of attachment and devotion. In this sense they are consecrated by the use of centuries, and any other phrases substituted for them, though gaining somewhat in precision, would only seem poor and cold. See Sanday, *Commentary for Schools*.

Baptism was the outward profession of the vital union by faith of the believer with Christ. Baptism was not the cause of the union, but the divinely

ordained ordinance by which the believer was inducted into the Christian communion and fellowship. The time of the Redeemer's sacrifice on Cavalry was the time, in the divine order, of the death of sin. The time of the acceptance of Christ by faith and of receiving the rite of baptism was the time of the believer's union with Christ. This union with Christ was not a mere metaphysical conception, but was the ground and instrument of the development of the Christian life in the believer. Hence in the twelfth and thirteenth verses the apostle exhorts them, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." In the fourteenth verse Paul affirms one of the most remarkable propositions in all Christian thought. "For sin shall not have dominion over you: for ye are not under the law, but under grace." In man's regenerate state sin shall not have dominion. The reason given is because they are "not under the law, but under grace." The question here raised and answered is, How shall the dominion of sin over men be broken? The usual answer is that sin is to be overcome by law. Hence the multitudinous laws that are promulgated to prevent the multiplication of transgressions. Almost the first thing that is proposed when a great evil has arisen is to pass a

law prohibiting it, and enforcing obedience to the law by legal statutes. In this view law is the great civilizer and reformer. The statement of this passage is different. It says sin shall not rule over you because by union with Jesus Christ by faith you do not cease to obey the law, but it ceases to be the motive and the power which brings obedience. The apostle proceeds with the illustration in the sixteenth verse: "Know ye not, that to whom ye yield yourselves as servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The world's view is that the more law the more goodness; thus misconceiving the mission of law. The mission of law is not to remove sin, but to awaken a sense of sin. Law shows our wrongfulness, shows our weaknesses, but does not impart strength to overcome them. It presents to us ideals, but does not give us power to reach them. Law reveals wrong as something that is blameworthy and shows how helpless man is to do that which he knows to be right.

The apostle enlarges on his illustration of freedom and slavery in verses 17, 18, asserting that freedom from righteousness involves bondage to sin, whereas freedom from sin involves bondage to righteousness. His language is: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free

from sin, ye became servants of righteousness." A German writer has set forth in this way the thought embodied in this verse: "But this binding strength as to our obedience does not hold good only when we are obedient to sin, but also when we are directing our obedience toward righteousness. She, too, makes us to be her servant, inasmuch as we are obedient to her, and she becomes a power within us which we must serve because she keeps us chained to herself in our inclinations and desires, which means, that I cannot be without righteousness though it cost my life; rather lose my life than righteousness. Just as sin, when I lay hold on it through obedience, lays hold upon and seizes me, so also righteousness does not let me go when I have once surrendered myself in obedience, but takes me into her service and inwardly attaches me to her with strong ties. And just as I needed no law for sinning, and just as it was unnecessary to admonish me from without, now in this way and now in that way all the more, since within my evil will lust was added to lust, and desire to desire, so that I was carried away even into such places as I was not willing to go, so also I need no law for righteousness, which from without continually drives and urges me, to do this and do that, but also here obedience leads to obedience and desire to desire and righteousness plants itself in my will. So my will moves and has its being in righteousness." In our hold on right-

eousness we are not striving after something that is striving to elude us, but we must insist that we are dead to sin and alive in Christ.

There is a clause in the seventeenth verse which is significant in this connection: "But ye have obeyed from the heart that form of doctrine which was delivered you." This passage would be better rendered, "the form of doctrine to which you were delivered," or, "to which you were handed over." It is difficult to conceive exactly the force of these words. It does not say that the gospel was delivered to us, but we were delivered to the gospel and accepted and are governed by it. In uniting with Christ we yield ourselves to our divine Lord and recognize his teachings as those which must control. Luther expresses it "as the pattern of the doctrine, exemplar, ideal, which the doctrine sets up." It seems difficult to suggest that you should obey a pattern, but it indicates that we are to be obedient to a type of doctrine. One writer says that by the type of doctrine "is meant the gospel in the stricter, and not in the broader sense; the doctrine of the righteousness which is in Christ, a righteousness of faith closely connected and inseparably interwoven with righteousness of life, which includes and produces righteousness of life as certainly as the germ the fruit. Paul does not say that we do not need the law, and would therefore only need to follow the inner impulse. The

doctrine is not put under our power so that we can mold and shape it according to our liking, but it must remain as it has proceeded from the Word and work of God, and we are put under its power."

Thus the voice of the word from without and the voice from within are in beautiful harmony. In the twenty-first and twenty-second verses the apostle sets forth the results of the diverse obedience and slavery, and he asks, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now, being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." In the early part of this chapter the apostle has set forth what might be called the philosophy of the Christian life. But the Christian life is more than a philosophy. It is an experience, and it has its fruits by which it commends itself to the world. The apostle asks, "What fruit had ye then?" namely, at the time when they were under the dominion of sin; that is, what conduct did you exhibit? and the answer is, conduct of which ye are now as Christians ashamed. The result is declared to be this: the fruits of the service of sin are fruits which bring shame, disappointment, and death. The fruits of obedience to God are sanctification and eternal life.

In the nineteenth verse Paul seems to apologize for the use of the words "freedom" and "slavery."

He says, "I speak after the manner of men because of the infirmity of your flesh." By the phrase "after the manner of men" he evidently does not mean that he is speaking with only human authority and has no divine inspiration, but that he addresses them in this way because of the dullness of their spiritual apprehension. Freedom and slavery are the terms in which he can best convey his meaning to them. The service to God is a willing service. It is a service of the heart, hence the need of explanation of the use of the word "slavery." If they continue in sin, they are under its dominion. If they have received the divine life of Christ, they are the servants of righteousness. Sin leads to slavery, righteousness to spiritual freedom. Sin leads to death, righteousness to eternal life. The righteous man has the most perfect freedom because his works are the result of his renewed nature, but he needs deep spiritual apprehension to meet the full meaning of the terms "freedom" and "slavery" in this chapter.

The doctrine of the mystical union with Christ is not confined to this chapter, but harmonizes with the general teachings of the apostle elsewhere. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." As many as have been baptized unto Christ have put on Christ. Our blessed Lord in the parable of the vine and the branches expressed the same thought: "I am the

vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." We have thus set forth in this chapter the great fact of the Old and New Testaments: the keyword of the Old Testament is Law, the keyword of the New Testament is Grace. "The law was given by Moses, but grace and truth came by Jesus Christ." The law brings condemnation, grace brings pardon; the law worketh wrath, grace worketh peace.

The apostle closes his discussion with the passage which embodies the spirit of the whole matter: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Death is the wages which the sinner earns. It is the appropriate outcome of his sinful acts. Every person who goes the way of death goes thither because he himself has chosen it. He follows the pathway of sin because he wills to follow it, and when he reaches the goal it is the result of his own sin, the wages of his own transgression. On the other hand, eternal life is a gift bestowed. It is the gracious act of God. The Christian's righteousness is not the cause of his eternal life, it is the way in which all the redeemed must walk since they are united to Jesus Christ by faith. The believer's perpetual refrain throughout the eternities, in the world of light and love and purity, will be, "Not unto us, but unto thy name, O Lord, be all the glory."



*Paul's Answer to an Important Question: Is the Law Sin?—Rom. 7. 7-12.*

The question, "Is the law sin?" was one which the apostle conceives as arising in the minds of his readers in view of his previous statements in regard to the law.

The apostle Paul was accustomed to discuss important questions. He sees clearly the tendency of his arguments and proceeds to consider and answer the inquiries which would logically arise from his statements. It is, nevertheless, a strange question for Paul to ask. He was emphatically by birth and training a Jew and had all the reverence which a devoted Jew had for his ancestral people and for their laws. In Philippians he describes himself, chapter 3, verses 5 and 6: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless." In the ninth chapter of Romans, first to fifth verses, in the most emphatic terms he declares his love for his covenant people. In Galatians, first chapter, fourteenth verse, he tells of his intense Judaism: "I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." He be-

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HENRY ANSON BUTTZ  
LEAVING HIS PROFESSORSHIP



lieved the law to have been given by God and had all the reverence which would naturally belong to one who came out of the ranks of Judaism. He had imbibed from his childhood its spirit and its teachings. It is not, therefore, Paul's distrust of the law which calls forth the question, but to correct any misapprehension of its nature and purpose growing out of his previous statements. The law had its mission, and a most important one, but, in his conception, the law was to give way before the gospel as the dawn gives way to the full-orbed sun. The law was a preparatory dispensation for the gospel; the law, we are told, "was given by Moses, but grace and truth came by Jesus Christ."

The immediate context, however, brings us directly to Paul's explanation of the difficulties. In the verses immediately preceding he has made statements which might lead to the view that he had a depreciatory conception of the law. In the fourth verse it is said, "Ye also were made dead to the law by the body of Christ"; in the fifth and sixth verses, "For when we were in the flesh the sinful passions which were through the law wrought in our members to bring forth fruit unto death; but now we have been discharged from the law, having died to that wherein we were holden." That is, he says, the sinful passions of men, working through the law, were aroused into activity. Paul's logical mind at once perceives the inference which might

be drawn and he raises the question, "Is the law sin?" only to reject the idea; for he answers immediately, "God forbid." As much as to say, "The idea is abhorrent to me."

From the ninth verse to the twelfth the aorist tenses describe man under the law, while verses fourteenth to the twenty-fifth set forth the intense conflict of a soul feeling the power of sin and striving for deliverance from it. In both parts the question is answered, "Is the law sin?" In the seventh verse he rejects the view that the law is sin, stating that it was that through which sin became known to him: "I had not known sin except through the law." The Greek more correctly says: "I did not recognize sin"; that is, I did not recognize it as sin. Until the law came he was not conscious of his condition of hostility to God; he was like a blind man, one walking in the dark, unable to see his way, until the law came and revealed to him his condition.

The apostle had already in another passage made a similar affirmation (Rom. 3. 20): "For through the law cometh the knowledge of sin."

Lightfoot has a pertinent note on this clause: "This idea of the law creating and multiplying sin is first thrown out in 1 Cor. 15. 56; there the mention is casual, and has not very obvious relation to the context, though beneath the surface we discern a close connection. A few months later the thought

is worked out in the Epistles to the Galatians and to the Romans. (See Rom. 7. 7 to 25.) Law is the great educator of the moral conscience; restraint is necessary in order to develop the conception of duty. This is equally the case with the individual and with the world at large. With the latter, as with the former, there is a period of childhood, of nonage, a period in which external restraints represent the chief instrument of education.

Paul proceeds to illustrate his point by a concrete case, making reference to the tenth commandment: "For I had not known coveting except the law had said, Thou shalt not covet." Herein, as Bruce remarks, Paul made a great discovery. Heretofore his conception of law was something that had to do merely with outward ordinances, having no reference to the inner life, though a study of the Old Testament Scriptures will show that this conception was too narrow. The fifty-first, one hundred and sixteenth, and one hundred and thirtieth psalms express an earnest cry for the need of inner as well as outer righteousness. When he came to the great discovery that covetousness was sin, that the internal life was essential to salvation, that the mere external obedience to the commandment was not a full satisfaction of the law's demand, then a new vision came to him, and his legalism, by which he had been dominated so long, was doomed. Henceforth he has a new conception and must have

a new Master, since legalism as a system had failed to accomplish its purpose.

Again, it was the law which destroyed his self-complacency and showed him his real condition. Verse nine: "I was alive apart from the law once, but when the commandment came sin revived and I died." What part of Paul's life this satisfactory state, "I was alive," refers to is not certain. It has been supposed by some to mean his childhood state, the state of comparative innocence, when he recognized no sense of responsibility and had no consciousness of being a sinner. It may refer to the whole period of his religious life before the law had revealed to him his true condition. Paul did not know, when on his way to Damascus to destroy the Church of Christ, his own real state before God. Persecutor as he was, he was satisfied with his condition; he felt no sense of wrongdoing; we have no reason to doubt he was satisfied with this life of his which was lived under the law. But when the commandment came all this was changed. Sin, which had hitherto lain dormant, was aroused through the law, and the commandment which was intended to promote life for man—that is, the life of God among men, the life that was in harmony with God's will and law—proved to result in his death—moral death. This does not refer to physical death. It showed him the strange and surprising inconsistency between the law and his own life.

Calvin remarks, "Before a νόμος is either given to man from without, or develops itself from within, sinfulness exists indeed as a disposition, but it is dead, that is, it is not as yet become an object of consciousness inasmuch as no contest between his sinfulness and a commandment could as yet take place within him." So that the law, which was intended for life, resulted in his case in "a moral state which he calls death."

In the eleventh verse the apostle says that it was not the commandment that wrought the ruin, but it was merely the instrument which sin used to accomplish its foul purpose, for sin "finding occasion through the commandment, beguiled me and through it slew me," which refers to the condition in which he was brought as before stated, in verse ten, "I died." It was through the commandment that the conscience was awakened into activity and man knew that he was a sinner, and finally was driven to come to Christ as the Saviour.

Paul represents sin as a deceiver, who beguiled men, leading them astray by false promises; it deceives men as to the consequences that follow from it; it promises blessing and happiness; it promises that they shall have larger visions; it promises that they shall have successful lives. If men knew the results that were to follow each individual case of sin, or their general life of sin, they would turn from it in dismay. It is against the



deceptions which sin employs that the apostle protests in this verse. The fault is not with the law, it is the sin which has entered into the world and uses the law for man's destruction.

The result of Paul's discussion in verse twelve is to establish the high character of the law: "The law is holy, and the commandment holy, and righteous, and good." Higher eulogy cannot be placed upon any utterance than that which Paul here pays to the law. It is holy; it is a law worthy of the holy God, a law which was in harmony with his character and holiness. It is not only a law worthy of God, but it is a righteous law. It sets before men that which is right. Its mandates must be strictly kept; its penalties must be rigidly enforced; rewards and punishments are inflicted under the rule of law with strict and impartial justice.

It is not only holy and righteous, but it is good. The word "good" has been thought to be another expression for the word "righteous." The clear distinction which Paul makes elsewhere (see Rom. 5. 7) contradicts that view. He would not add a word which did not bear a distinct meaning. Paul thus declares that the law is good. The law was intended for the good of men. Its purpose is beneficent.

What, then, is the service which the law renders to the world? First, it holds up the ideal life. No

improvement has been made upon the law of Sinai except that which was made by the Master himself when he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "On these two commandments," said the Master, "hang all the law and the prophets." It is this ideal that is held up before mankind and in the midst of the burdens and anxieties of life beckons them on to higher living; it is a schoolmaster to train us and lead us to the heights on which God would have us walk.

Further, it serves to awaken the sense of sin. There is something in human nature that fights against the command and it stirs up in the human soul a consciousness of sin; it becomes a great awakener and, therefore, a means of bringing sin to the minds of men, so that sin is shown to be exceeding sinful. The law leads men to despair of self-righteousness and to turn to the great Deliverer, Jesus Christ. When men compare their own lives with the divine law they realize how very far they are from it. As man looks into the face of the great Mosaic law and recognizes its spiritual import he does not behold himself as righteous but as a violator of the law of God, and he realizes the truth of the statement of the apostle that by the law is the knowledge of sin.

The law in itself has no saving power. It can

reveal sin, but it is helpless to rescue man from his sins. And here we find the need of the power of the gospel. Paul says: "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth" (Rom. 1. 16).

Men cannot do without law. It is God's method of unfolding to man his duty; it keeps before him that which is right and distinguishes it from that which is wrong. But it is not that in which man can trust for deliverance; he must be rescued through another, even Jesus Christ, "who came into the world to save sinners."

Law, noble as it is as a system, has not been successful in keeping man from sin. External sin may be repressed in its manifestation by external force, but the seat of sin, the corrupt heart of man, requires something more than this—it requires power; and that is furnished by the gospel of Jesus Christ. It was because of the failure of legalism that the apostle's mind was turned to Calvary and that the persecutor of Jesus, on the way to Damascus, became his most devoted follower and disciple.

In the sixth chapter and the fourteenth verse of this same epistle, "For sin shall not have dominion over you; for ye are not under the law, but under grace," we behold the paradox of Christianity which many fail to understand, that the overthrow of sin and the establishment of righteousness is not to come through the law, because it has no saving

power, but through grace. It is worth while for us to consider whether this great thought has not its application to present-day life. It seems to the writer that it is just taking hold of many people—a thought they have not understood before—that the world's wrongs are not to be remedied by law. Laws must be made, and enforced, but the real remedy for the sins and woes of men is to be found in the great Pauline doctrine of Grace. The attempts to use gracious methods in our prisons; the attempt to restore the vicious by trusting them; the attempt to place in their hands the means of restoration to confidence and hope—above all the attempt to join them to Jesus Christ, is the great boon brought into the world by the Master himself, of which in all his writings Paul is the great expounder.

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*The Search for the Fundamentals.—Rom. 8. 1-9*

The necessity of religion to satisfy the needs and aspirations of mankind is felt in all races and ages, even among those whose perceptions are distorted and very imperfect. However low their conceptions of the mysterious powers from which they seek relief, they feel that they need the help of some power beyond themselves. They see through a glass, darkly, but they see that there is a realm


where God rules and where suffering souls must seek refuge from the sorrows that encompass them.

There probably never was a time when the deep problems of human life and destiny were so much in the minds and hearts of men as in the great crisis through which the world is now passing. Humanity bleeding and in agony is crying out for God, for the living God, who hears prayer and is near in every time of trial. The literary critical problems concerning the Scriptures have given place to the deeper problems of the inner life of which they are the sacred depository.

Much has been written concerning the fundamentals of Christianity on which all Christians should unite in a universal brotherhood which knows no clime, no race, no external conditions; a brotherhood which will be cemented by love. Men are seeking for the fundamentals. How may we ascertain what the fundamentals are and where they may be found?

It seems to the writer that this can best be done by asking, What are the needs of humanity that are universally felt in the present great crisis in human history?

The fundamentals of Christianity may be regarded as the truths which Christ has provided to meet the needs of the human soul. A great teacher wrote in the album of his student a sentiment in six words well worth keeping in remembrance:



"Nothing in ourselves. All in Christ." Paul in his letter to the Colossians wonderfully asserts the fullness of Christ to supply all the needs of humanity: "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all." These needs may not be fully realized nor verbally expressed, but they are in human nature, and are revealed in the great crises of every human life.

The first thing that arrests attention is the universal feeling that man is not what he ought to be; that he has not measured up to the lowest ideals which thoughtful men feel to be the true life, much less to the sublime teachings of Christianity. Things are awry, the world has gone wrong, it needs to be made right. In Scripture language, men are sinners. They are under sin's power and they feel the oppression.

We are not discussing a dogma of religion, but a question of daily experience. The great problem of this modern age is how men who have gone wrong shall be made right. This is the problem of all religions. It is the problem which humanity, consciously or unconsciously, is trying to solve to-day. The question has been answered by the greatest teacher that has appeared, save the Master himself, the apostle Paul. He states the problem and presents the remedy in his Epistle to the Romans. In the previous discussion he has shown the uni-

versal sinfulness of man. There is no exception, "all have sinned and come short of the glory of God." He has shown that the remedies which have been provided apart from divine revelation are inadequate to reach the depths of human need. He has shown that the moral law given on Sinai, although it was spiritual, and the "commandment holy and just and good," has not brought man to perfection.

It has revealed his disease, but has not provided an adequate remedy. In the seventh chapter—so full of human experience—Paul has shown the conflict of the awakened soul struggling for the higher life which his mind approves, but which in his own strength he cannot attain.

In the eighth chapter Paul shows that the life in Christ Jesus satisfies the needs of humanity under all conditions. The cry of despair at the close of the seventh chapter, "Who shall deliver me from the body of this death?" is answered by the joyous cry of deliverance, "I thank God through Jesus Christ our Lord."

The union of the believer with Jesus Christ by faith, as shown in the sixth chapter, has brought the soul into the precious experience, "There is therefore now no condemnation to them who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Rom. 8. 1, 2.

With what does the causal particle "therefore" connect? It is probably an inference from the whole preceding discussion. Vaughan remarks, "Now the apostle is free to expatiate unchecked on a wide field which takes in both time and eternity, both grace and glory."

The last part of the fourth verse, "who walk not after the flesh but after the spirit," is not found in some important manuscripts, and is omitted in the Revised Version. It presents the fundamental proposition of the gospel. It is the fundamental truth of Christian liberty. Sanday says of the eighth chapter: "This chapter carries us into the inmost circle and heart of Christianity. It treats of that peculiar state of beatitude, of refined and chastened joy, for which no form of secularism is able to provide even the remotest equivalent." We are here taught that the bondage to sin has been broken and sinners, through faith in Christ, have entered into the freedom of the gospel.

It should be noted that in the conflict of the awakened soul in the seventh chapter there is no mention of the Spirit. In this chapter the Spirit becomes the dominant word, especially in the first seventeen verses. The "law of the Spirit" has become victor over the "law of sin and death." The life in Christ Jesus has filled the soul of the believer and he no longer "walks after the flesh but after the spirit." The reason for the failure of the



law to rescue sinful humanity is given in the third verse: "For what the law could not do" (Greek, the inability of the law, or the impossible thing of the law), not through the imperfection of the law but the weakness of the flesh, the dominance of his lower nature, "God, sending his own Son," not an angel, not a messenger merely, but a Son, "in the likeness of sinful flesh"—that is, "with a human body, which was so far like the physical organization of the rest of mankind but yet which was not in him, as in other men, the seat of sin." (Sanday.) Beet, on the word "likeness," says: "The material of Christ's body was like that of our bodies, which are controlled by sin. This proves that the sending refers to Christ's birth. God sent his own Son, though sinless, clothed in flesh like that in which sin dwells. This implies his existence before his birth as even then God's own Son." In this flesh he proclaimed the doom of sin and the enthronement of righteousness.

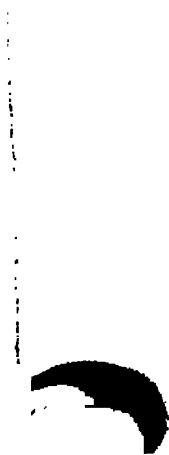
The apostle now describes the helpless and sinful state of those under dominion of the flesh and contrasts it with the freedom of those who have received the Spirit of God, who has given to believers the new life in Christ Jesus. Those who are of the flesh exercise their minds upon the things of the flesh. Their intellect and affections are centered upon ambition, pleasure, and that which concerns this life only. Their works are described by Paul

## EXPOSITION OF CHRISTIANITY 495

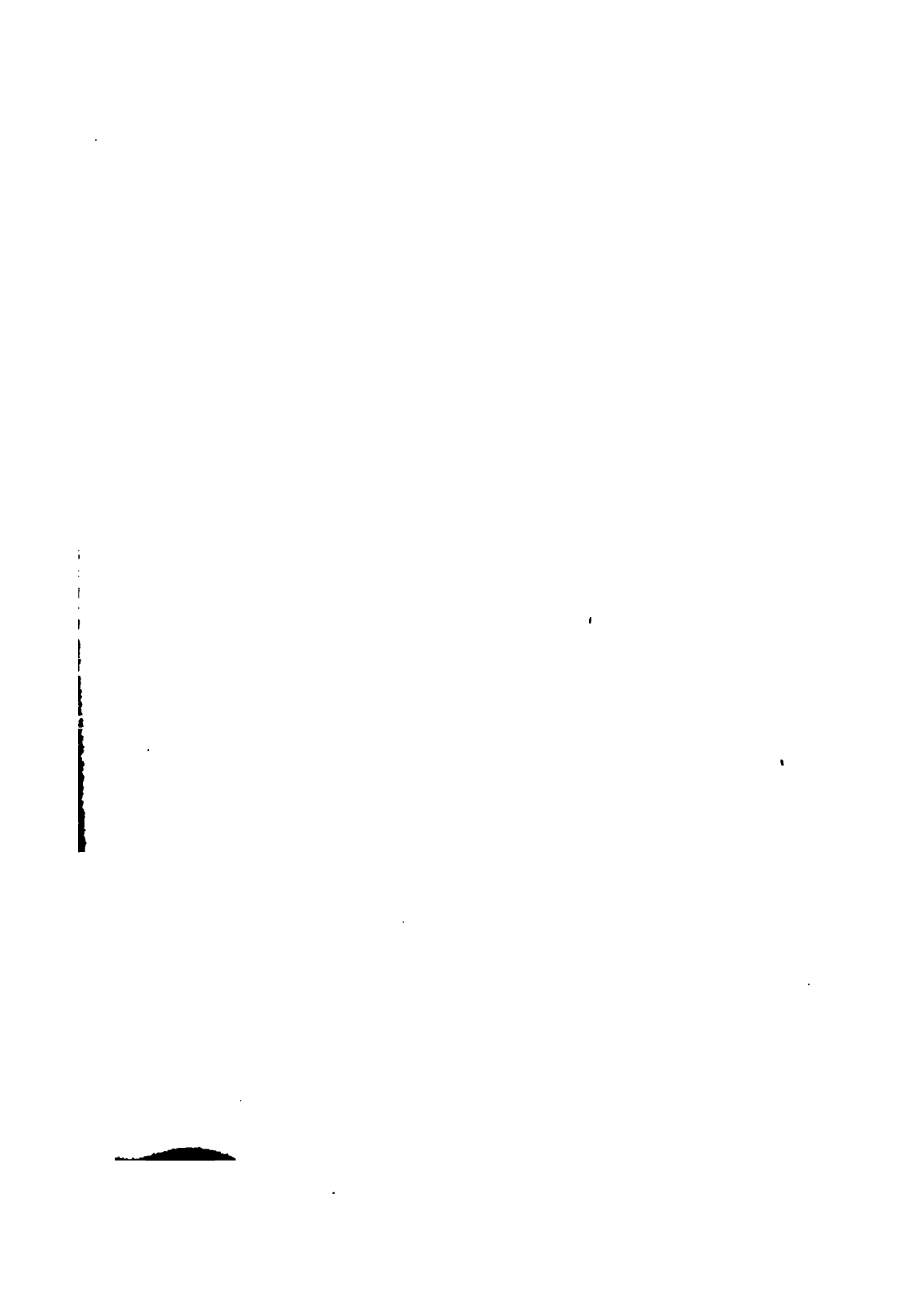
in Rom. 1; Gal. 5. 19–21. What a fearful catalogue! On the other hand, those who are of the Spirit set their affections on things above. How beautiful is Paul's description of those whose lives have been illumined and transformed into the life inwrought in the soul by the Holy Spirit! "But the fruit of the Spirit is love" and all its accompanying graces—which, if realized in the lives of mankind, would make this world a Paradise.



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